

7.  
(12.)  
GOOD  
COVNSELLS  
FOR THE  
PEACE  
OF  
REFORMED  
CHURCHES.

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BY  
*SOME REVEREND*  
*AND LEARNED*  
BISHOPS  
and other DIVINES.

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Translated out of Latine.

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*CVM PRIVILEGIO.*







K. JAMES OUR LATE MOST  
learned Sovereigne, in the Epistle of  
I<sup>s</sup>. CASSAUBON to Cardinall PER-  
RON, upon the 3<sup>d</sup> Observation.

**T**He King thinketh that the number of things absolutely necessary to salvation is not great. Wherefore his Majesty is of opinion that there is no readier way to a generall accord, than diligently to sever necessary points from unnecessary; and so that there be a consent in the necessary articles, in the other unnecessary place may be given to Christian Liberty. The King judgeth those Points simply necessary, which are either expressly in the word of God commanded to be beleived or done, or collected out of the word by the ancient Church, by immediate consequence. If this distinction were well applyed to the deciding of Controversies at this day, and divine Lawes fairly severed from positive or Ecclesiasticall Constitutions, it is very likely that godly and moderate men would not long be at any variance in things absolutely necessary. For they are but few, as we said before; and they are already almost agreed upon among all that call themselves Christians. And further, his Majesty doth so approve of the former distinction, and esteemes it to be of such moment for the lessening and settling of Controversies (which at this day so much vex the Church of Christ,) that in his judgement it is the duty of all godly men that love truth and peace most diligently to teach, presse, and urge it.

M<sup>r</sup> HOOKER in his Answer to  
M<sup>r</sup> TRAVERS, at the end.

**S**ith there can come nothing of contention but the mutuall wast of the parties contending, till a common Enimy dance in the limes of them both; I doe wish heartily, that the grave advice which *Constantine* gave for reuniting of his Clergy, so many times upon so small occasions in so lamentable sort divided; or rather

ther, the strict commandment of *Christ* unto his, that they should not be divided at all, may as the length, if it be his blessed will, prevaille so farre, at the least in this corner of the *Christian* world, to the burying and quite forgetting of *strife*; together with the causes which have either bred it or brought it; that things of small moment never disjoyne them, whom *one God, one Lord, one Faith, one Spirit, one Baptisme*, bands of so great force, have linked, that a respective eye towards things where with we should not be disquieted, make us not, as through infirmity the very Patriarchs themselves were, full gorged, unable to speake peaceably to their own *Brother*; finally, that no *strife* may ever be heard of againe; but this, who shall hate *strife* most, who shall pursue *Peace* and *Unity* with swiftest paces,

S<sup>r</sup> EDWIN SANDYS in his book entitled *Europa Speculum, or A View of the State of Religion in the Westerne parts of the World.*

PAG: 173.

THE end (of these unhappy differences in Religion betwixt the Protestant Churches) will bee, that their enmities shall laugh, when themselves shall have cause to weep; unless the graciousnesse of God stirre up some worthy Princes of renowne and reputation with both sides, to interpose their wisdom, industry, and authority, for the uniting these Factions, or at leastwise for reconciling and composing these differences in some tolerable sort: a work of immortall fame and desert; and worthy of none other but of them of whom this wicked base world is not worthy.

THE



THE  
OPINION OF THE  
RIGHT REVEREND FA-  
THER IN GOD JOHN  
DAVENANT Bishop of  
*Sarisbury.*

*To his learned and worthy friend*  
M<sup>r</sup> JOHN DURY.



IS well worthy the con-  
sideration of all pious  
Divines, which God  
speakes by his Prophet  
*Zachary, love the Truth*  
*and Peace.* With which  
that of the Apostle also suite's well, *ἀλλ' ὅτε  
ἦμεν οὕτως, λαλοῦμεν τὴν ἀλήθειαν ἐν ἀγάπῃ.* Wee  
may not so hotly pursue after Truth, as  
that in the mean time we wholly neglect  
Peace; nor may we desire such a Peace as

C. 2. V. 19.

Ephes. 4. 15.

A

will

will not consist with the Trueth. Those Divines therefore who quarrell and contend so much for the Faith and Religion, they may talke what they list, but hee that love's not both Trueth and Peace, love's indeed neither, nor hath he any true affection or desire to either of them, who desire's them not both. For if it be true which Philosophers tell us, that each naturall body doth no lesse desire it's unitie than it's being, I see no reason why the spirituall and mysticall body, the Church Catholique, should not with as great a zeale study to preserve her unitie: seeing if that be once dissolved and lost, shee is so farre from being a Church, that she cannot so much as be imagined one. Let us then on God's name be as earnest and eager in desiring & defending the Trueth as the best, but withall let us not forget that of *Saint Paul*, that *if it be possible, and as much as in us lie's, we live peaceably with all men*: I say, with all men, in an externall and civill; but with all Christian men, in a spirituall and Ecclesiasticall peace. This is the earnest desire

ROM. 12. 18.

desire of our Saviour Christ, and 'tis the  
joynt wish & prayer of his whol Church,  
that all they who professe themselves be-  
lievers in Christ, might be *united and knitt  
together into one body; that they might be all  
of one heart and of one soule.*

Joh. 17. 21.  
Act. 4. 32.

This being so, surely those pious and  
peacemaking Divines are highly to bee  
commended, who of late have imployed  
themselves and their endeavours about  
the reconciling of the Reformed Chur-  
ches. For my owne part, I would to God  
I were able to contribute any thing that  
might further and promote so good and  
godly a worke, What I can, I shall willing-  
ly at your request (Sir) doe it: and shall  
impart unto you what my thoughts  
were, when I lately meditated with my  
selfe hereupon.

In the first place therefore, it would bee  
considered, whether or no it be possible  
to establish such an union amongst all the  
Reformed Churches, so as that they shall  
account of one another not as friends on-  
ly, but as Brethren; and exhibit mutually

each to other the signes, fruites, and effects not onely of an outward and generall freindship, but of a more intimate & spirituall amity and communion. For if this fraternall & spirituall union we so much desire, cannot be had, we may then desist; things impossible doe not binde us to the having or seeking of them: but if it may possibly be procured, 'twere a great pittie and a shame that so good a worke and so well-pleasing to God as this is, should be either oppoled or delayed.

Now when I say, that it would first be considered whether or no this Union we treat of, be possible; my meaning is, whether or no such an Union may stand with a diversity of Opinions amongst private Doctors in these severall Churches, touching those much-controverted points, which have of a long time (to the great greife of all good men) much troubled the *Germane* Churches. For although it were to be wished, that Divines would fairely and fully agree amongst themselves about all those Controversies; yet for so many different



different mindes to concurre all in the same Opinion, is (as I conceive) a thing scarce to be hoped for, much lesse to be effected in one age. But that these said Churches, notwithstanding such disputes as hang undecided, may neverthelesse entertaine amongst themselves a Christian Charitie and correspondence, is apparent from hence, that as often as Divines of both sides have set themselves seriously about this work, they still prevailed in it as much as they desired; and they might no doubt have prevailed further, if they themselves had not wilfully stood in their own way.

Witness *Luther* himselfe and the *Helvetians*: betwixt whom (though they differed in their opinions about the presence of Christs body) a freindly agreement notwithstanding was made at *Marpurge*: *Luther* there professing, that he would not by any meanes permit the adverse party that honour, to outstrip him in their desires of amitie and peace. Which peace, after that it had by I know not what mischeivous

*Hist. Hifor.  
Sacr. Ann.  
1529.*

Idem Aug.

1537-

ibid.

devices been somewhat disturbed and diminished, was againe renewed & confirmed by them: whereas *Luther* himselfe rejoyced, and upon a strict examination of the *Helveticke* confession, held it very requisite that they should lovingly joyne hearts and hands together. But here if any one think, that this was no such entire and perfect Union as that which now I affirm to be possible; I will grant him this: but then I must adde withall, that it was not any impossibility in the thing it selfe, but rather the wilfull opposition of some amongst them, possessed with some jealousies and suspicions, which was the cause why that godly and good worke was not brought to full perfection. For as for *Bucer* and some other eminent Divines of the same opinion with him, they did not only sue for an absolute and perfect agreement; but besides they offered to make it appeare that it was very fit such an Union should be concluded; neither did they omit any thing that might make for the furthering of it.

Moreover,



Moreover, that this Union of the Reformed Churches we speake of, is not a thing impossible; is confirmed further from that agreement amongst the *Polonian* Churches, begun of late at *Sandomire*, & ever since carefully by them kept and observed: it is true, they could not bury all controversies; but they could banish all contentions; and establish so perfect a peace, as that they refused not to admit of each other into their publique Congregations, to the preaching of the word and Administration of the Sacraments. Which holy & brotherly concord of those Churches, that most wise Prince *Lodowick*, Electour and Count Palatine, did not only by his letters to them congratulate, but desired of Almighty God in his prayers, that the *Germane* Churches also might be blessed with it.

*Harm. Confes.  
par. 1. & 2.  
in Confess.  
Polon.*

What therefore was long since said to that blessed peace-maker King *Solomon*, concerning the building of the Temple at *Jerusalem*, the same say I to all moderate and peaceable Divines concerning the uniting

1. Chron. 22.  
36.

niting of the Reformed Churches; *arise, yee Worshippers, and be doing, and the Lord will be with you.* Never despaire but that may be now effected, which all men will grant hath been done heretofore.

But least this groundlesse bugbeare of a fancied impossibility should yet slacken the endeavours either of Princes, or Divines, or any other pious and well affected Christians, and deterre them from proceeding herein; I will recount all thole lets and hinderances, which render the peace and union of Churches utterly impossible to be obtained: from whence it will easily appeare, that there's no one of them here, to hinder why the *Germane* Churches (notwithstanding some points of difference amongst them) may not settle a firme peace amongst themselves, and being-once settled preserve it inviolable.

Now the first and maine Obstacle that hinders those Churches which agree not in all points of Religion, from entertaining a Communion amongst themselves, is the usurping and exercising of a tyrannicall

call power and authority one over another. For if any one Church will take upon her to domineer and lord it over the faith of other Churches, so as not to acknowledge any for her brethren, nor admit of any into her fellowship and Communion, but such onely as will be content to beleive and speak just as shee will have them, all hope is then taken away of ever obtaining or preserving any agreement in any differences or disputes whatsoever. For the sacred Scriptures forbid us thus to enslave our selves to any humane authority, and our sole Lord and Master Christ Jesus forbid's us to acknowledge any upon earth for a Lord over our Faith and Conscience: and that Church which enters into a Communion with another upon these termes, doth not hereby purchase a Peace, but rather resign's up her selfe to a most unjust slavery. Onely the Church of Rome is come to that height of pride & madnesse, that she will take upon her to exclude from the communion of Saints, & damne to the pit of Hell all such Churches

Mat 23.

ches as will not submit their necks to that Antichristian yoke of absolute and blind obedience. God of his goodnes ever keep off this Popish folly and fury from setting foot in the Protestant Churches: which if it should once take place, that union of our Churches which we are all bound to pray for, would be no longer either to be hoped or wist for. But (blessed be God for it) it is well known, there's not any of the Reformed Churches but doe from their soules detest and abhorre all such Antichristian ambition and desire of Sovereignty. And thus have I removed out of the way the maine Obstacle which usually occasion's a perpetuall division & rent betwixt such Churches as differ in some points; and thereby make's an union of those Churches to become impossible.

A second let or hinderance which may render the said union of different Churches (for example the Saxon and Helvetian Churches) impossible, is the approbation and practice of Idolatry in the one; & the utter detestation of it in the other. That of the

the Prophet Hosea is well known, though  
 Israel say she hath let go, and Judah stands  
 come ye see unto Galgath neither go ye up to  
 Beth-aven. Likewise also that of the Apo-  
 stle, what agreement hath the Temple of God  
 with Idols? And a number of places im-  
 prete to the same purpose. Neither is that saying  
 of Tertullian touching this matter unaver-  
 thy but observation, *Idolatrie* (saith he) is  
 become the ground and generall sin of all  
 mankind, the Epidemicall disease of the whole  
 world. Since therefore God so severely  
 chargeth us to keep our selves from Idols, &  
 all kinde of Idolatrie, though never so spe-  
 ciously colour'd over, wee may well call  
 that morally impossible which cannot be  
 performed without some stain and in-  
 ctur of Idolatrie, and without a high and  
 heinous offence against the sacred Maje-  
 stie of God. And here may be hold that grand  
 let, whereby the Reformed Churches (to  
 their great griefe of heart) are forced to  
 shunne a Communion with the Church  
 of Rome. For to have in love is like with

C. 4. v. 5.

2. Cor. 6. 16.

her Idolls and so rigorously doth shee im-  
pose the worshiping of them upon all  
her children; that no man can be admi-  
ted into her Communion, at least not con-  
tinue in it, unless he will become a no-  
rman and down right idolater. If the case  
stood that the ~~Reformed~~ Churches could  
not enter into and enjoy a blessed Unity  
and Peace one with another, except they  
must be required and bound either to pra-  
ctise and do a godly worship, or at the least  
to beleve and profess that such practice  
is not lawful, I would not stick to as-  
firm that a Communion which cannot be  
had but upon such hard conditions, is  
indeed impossible to be had, since (as  
Lawyers used to speake) *non est honoraly so-  
mach, qd may lawfully be done by us.*

And here we have just cause to blasse  
God, that the Reformed Churches, if all  
though they have not the happiness to a-  
gree in all matters of lesser moment, yet  
doe they all of them by their grace mani-  
festly conspire & joine together against  
Idolatry, so as not only to condemne, but



also to beat downe and abolish it: in so much that if at this very houre they were all disposed and desirous to joyne hands and strike a league of amity and union, it might be done without any the least danger of Idolatry. Away then with that pretended impossibility of a Reconciliation, grounded upon the perill of Idolatry: nor let any such false surmises weaken the heart or hands of any religious Christian from going on with so good a worke.

The third & last Obstacle which doth block up the way to an union & render's it impossible, is the differing of severall Churches about some fundamental point of Faith, necessary to be knowne and believed by every christian upon paine & perill of eternall damnation; so as that the one side doth solidly hold and maintaine is the other heretically denie's and oppose's it. For to beat peace with Heretickes who goe about to undermine and subvert the foundation of our Christian faith, what is it else but to revolt from Christ the rocke on which the Church is found-

ded & built: Of this last Obstacle, because it is of speciall use and moment, I shall treat somewhat more at large.

In the first place therefore, I conceive that to be a Fundamentall point, which (by the ordination of God revealing such a truth) is of such necessity unto salvation to be knowne and assented unto, as that a bare Ignorance, much more a wilfull Opposition of it carries with it a certaine perill of exclusion from the kingdome of heaven. Divines now adayes have no Commission to invent or come any new Articles of this nature, and obtrude them on Gods Church: that which was not fundamentall in the Apostolicall and Primitive times, all our assertions and alterations and Anathemas will never be able to make it such.

These first and fundamentall Truths, collected out of the whole body of the Scriptures & put together in the Apostles Creed, make up that Rule of Faith which *S. Austin* termes *pusillum magnificum, communem*, a common Rule for all men, both great &

small



*small: and which is by him accounted necessary to bee beleived constantly by all. Concerning the which, that speech of Hilary also is much to the same effect; in our safest and best course to hold fast that first & only Evangelicall Faith, which we made confession of at our Baptisme. And to these fundamentall Truths the Apostle (I beleive) had an eye, when he stiled Tim, his owne sonne [ & when also ] after the common Faith. This common Faith laid downe in the Apostles Creed, proposeth to all Christians, to be beleived by them; the wonderfull Production of all creatures out of nothing, the unsearchable mysterie of the glorious Trinitie, the fruit & benefit that redound's to miserable sinners from the Incarnation, Passion, Resurrection, and Glorification of Christ; &, what follow's thereupon, the Redemption of mankind, the Sanctification of the Elect, the Communion of Saints, the Remission of sins, the Resurrection of mens bodies, and the Glorifying of the Faithfull.*

He that beleive's all which wee have  
here

*Ad Constant.  
August.*

*Tit. 1.3.*

here comprised in this short Creed, and endeavour's to lead his life according to the Commandements and Precepts of our Saviour Christ, cannot justly be denied the title of a Christian, nor expelled the fellowship and communion of any Christian Church whatsoever. On the other side, He that shall deny or oppose any one of the said Articles, although he arrogate to himselfe the name of a Christian, yet is he to be excluded and banished the society of all orthodoxe and sound Christians.

Besides these there are (I confesse) many other Trueths contained in the Scriptures, and deducible from thence by good and solid consequence, which are very profitable to be knowne, and of singular use to further us in the knowledge of Divinity: but they are then only (and not otherwise) necessary to be beleived under paine of forfeiture of our salvation or communion with the Church, when 'tis clearly evidenced unto us that they are contained in Gods word, or may necessarily be inferred from it.

In these points therefore if any particular Church cannot make the Truth which she her self beleiveth, to cleare and manifest to other Churches, as thereby to winne them over to the same beleife, shee must forsake them in their Errours, but by no means may shee (because of such errours) deny them her charity and Communion. I adde further, that if it should happen that two Churches should vary about some particular place of holy Writ, the one conceiving that it confirms a fundamentall point of Faith, and the other thinking that it doth not so: yet is not such a difference as this a sufficient cause why they should fall at odds and separate one from another, so long as they agree both of them in the Point it selfe, and acknowledge it to have cleare & solid foundation in other places of Gods word. And last of all this may be added yet further, that tis not a thing impossible nor any way contrary to the duty of good Christians, to entertaine a communion with those Churches which hold such a

C

doctrine

doctrine as seems to be inconsistent  
with some fundamentall Truth, so that  
in the meane while they doe not really be-  
lieve: Do profess that fundamentall Truth  
is false: For tis utterly against all Charity,  
yea and Reason too, that a man should be  
thought piously for holding consequences,  
which he neither apprehend's nor grants;  
to deny and reject a fundamentall point,  
which yet he strongly believes: especially  
affirmes so yea and (if need be required)  
would not stick to seal the truth of it  
with his dearest blood. How much truer  
and more charitable is that opinion of a  
grave and moderate Divine: We must not  
(saith he) ~~be~~ <sup>be</sup> consider what will followe  
the thing in itselfe from every assertion, as what  
will followe from it in the apprehension and  
judgement of those who maintain any such as-  
sertion as seems too repugnant to some fun-  
damentall point of Faith: For as he who as-  
serts to the truth of some Principle, can  
not therefore be said properly to believe  
and understand whatsoever an able  
Schollar can by consequences infer from  
that

Bucer.

that Principle; To neither can he who  
maintaine's a false Opinion, justly bee  
thought to hold all those absurdities  
which a nimble head easily observes to  
adhere unto or follow upon that errone-  
ous Opinion of his. We may indeed urge  
and presse these consequences upon our  
Brethren, to see if haply wee can by this  
means beat them off their error, but  
maliciously to fasten them upon them, as  
though they were their profest Opinions,  
this we may not doe.

How tame this extend's, and of what  
excellent use it is to the healing of a bro-  
therly union amongst the Reformed  
Churches, all wisemen and such as unfa-  
in'dly desire the peace of Gods Church,  
will easily perceive. For if it onely be gran-  
ted, that a Peace and Union is not impos-  
sible (that is, not unchristianfull) have onely  
such as actually disbelieve some fun-  
damentall point of Faith, or maintaine  
some such Heresy as sticke's at the heart  
of Religion, and cut's off the Abettors of it  
from having any communic' with Christ;

then will it follow that betwixt a sound  
and a diseased Church; betwixt two  
Churches whereof one is more the other  
lesse pure; there may be such a brotherly  
communion as we desire among the Ger-  
man Churches. Let therefore the Ortho-  
doxe Churches separate themselves from  
all such as have plaid the Apostates & fal-  
len away from fundamentall Faith; but  
let them not separate from those which  
erre onely in points of lesser moment and  
such as doe not cut off the maine members of  
them from being members of the mysti-  
call body of Christ; the sole author and  
fountain of our salvation. (The Apostle  
command's us *not to receive* (not reject) *such*  
*as are weak in the Faith*. And the same A-  
postle tells us how that *we which are strong*,  
*ought to beare the infirmities of the weak*; &  
*not to please ourselves*. That Church there-  
fore doe but too much please & indulge  
herselfe; which despise's other Churches,  
as unworthy of her fellowship and com-  
munion; not for any Tyranny that they  
exercise nor any Idolatry which they ap-  
prove

Rom. 14. 1.

Rom. 15. 1.



prove or practise, nor any damnable Heresie which they maintaine, but merely for some mistakes or infirmities of their knowledge. This was not the practice of the Fathers in the Primitive Church, whose care and diligence in procuring & preserving Peace amongst particular Churches dispect and scattered over the whole world. stand's upon record in Ecclesiasticall storie and may be observed in each severall age of the Church. But of all other, that of *Optatus* *Milevitanus* fits best to our purpose, *that all the Churches throughout the whole world were by the help and encouragement of the Fathers by them called [Formative] kept in one Communion and fellowship.* Now those [Formative] or Synodical letters contained nothing at all save onely a bare Confession of the Catholike Faith delivered in their generall Creeds, and briefly explained afterwards in opposition to some Heresicks by the unanimous consent of the Church universall met together in generall

Magdeburg.

Lib. 1. cap. 7.

rall Councils held at Nice, Chalcedon, and  
 other places. As for those infinite other  
 questions which might be raised and de-  
 bated amongst private Doctours of each  
 fide, no Church ever required or expected  
 from others an absolute & universal con-  
 sent therein. For if such an universall a-  
 greement in all points had been deemed  
 to be necessary as that Unity & Peace could  
 not possibly have been maintained be-  
 twixt particular Churches without it,  
 there would then have been more need of  
 huge and high-swollen Volumes of Con-  
 troversies, than of such brife Confessions  
 and Synodicall letters as they made use of  
 for that purpose.

But if wee refuse to learne of the an-  
 cient Fathers of the Church, yet let us at  
 length learne thus much from our very  
 adversaries, that it is not a thing impossi-  
 ble for severall Churches to live charita-  
 bly and peaceably together; and use the  
 same Service and Sacraments, although  
 they differ one from another about some  
 Controversies; wherein 'tis meerely in  
 vaine



vnder the look for an universall agree-  
 ment. To say nothing of the communions  
 betwixt the *Thomas* and *Savoy*, neither  
 of those betwixt the *Dominicans* and *Jesuits*,  
 neither is one controversie body and vi-  
 oently disputed amongst *Popish* *Chur-*  
*ches*, which if taken single and by it selfe  
 is of greater moment than all ours put to-  
 gether: I meane that concerning the Infal-  
 lible Judge in all matters of Faith. The  
*Churches of Spain* and *Italy* will have  
 the Pope to be this Supreme Judge, autho-  
 rized by Christ himselfe, and so farre illu-  
 minated and assisted with an Infallible  
 Spirit as that he cannot possibly err in  
 such Decrees and Determinations as hee  
 gives out with an intention to binde the  
 whole Church: On the other side, the  
*French Churches* deny the Pope any such  
 priviledge, throwing him downe from  
 his Chaire of Infallibility, and making  
 him liable to error as well as other men,  
 so farre forth that should he refuse to sub-  
 mit to the authoritie and judgement of a  
 generall Councell, either in matters of  
 Faith.

Faith of of Braſſen they will coll you betw  
to be ſtreſſed a Schiſmatike and a Here-  
tike and to be depoſed thereupon. Be-  
hold here a great difference amongst them  
about the very foundation and the maine  
pillar of the whole Catholike Faith. And  
yet notwithstanding this ſo great a varie-  
ty of opinions they ſtill hold together all  
of them in one and the ſame brotherly  
communion. O for Sins ſake let it not  
be told in Gath, nor publiſhed in the  
ſtreets of Aſkelon, that the Philſtines  
ſhould be better affected and more deſi-  
rous of Peace and Unity amongst them-  
ſelves, than the Iſrael of God is.

Laſt of all if an union may not conſiſt  
with a diverſity of Opinions in ſome con-  
troverſies of leſſer moment, I would glad-  
ly that any man would ſhow me but two  
Churches in the whole Chriſtian world  
(except they be ſubj whereof one is ſub-  
ordinate to the other) which muſt not ne-  
ceſſarily hereupon be divided, and as it  
were by a wall of partition ſeparated fro  
each other. Unleſſe therefore we will

grant; that a separation from other Churches is not to be made save onely upon a difference in Fundamentalls, the Communion of the Church Catholike (aunciently so much famed and talked of) will be found in the end to be nothing else but an aery and empty sound or name void of all trueth and realiry. The *Donatists* of old were wont to say, that the Church was perished from off the whole earth save onely *from the part of Donatus*, in whom alone (they said) it was preserved: and our adversaries of *Rome* (herein right *Donatists*) tell us that the Church Catholike is of no larger extent than the *Romane*. As for our selves, it becomes and behoves us to detest this Schismaticall and factious humour, and to foster and cherish a brotherly Communion with all such Christian Churches as neither *Heresie* nor *Idolatry* hath cut off from Christ our head, and such as have not exercised any usurped Tyranny over other Churches.

All that hath hitherto beene said touching the lets & hinderances which render

*August. de  
unitate Eccl.  
c. 12.*

der a Communion of severall Churches impossible was also touching diversity of Opinions which may well consist with such a *Reconciliation*, asimes at this, that if once it were agreed upon amongst Divines that all those controversies whereabout the Reformed Churches have of a long time busied and wearied themselves, are of that nature that a man may safely be of either opinion and still remaine in Christ, holding the substance of saving Faith without incurring any damnable Heresy, then must we needs grant, that an union and agreement amongst all Protestant Churches may be made and maintained notwithstanding all such Controversies, as being indeed not so properly any differences of our Churches as of our Schooles. It is not my purpose to enter the lists of those Controversies: onely I doe pray and earnestly intreat those learned & reverend Divines of Germany, that laying aside all passion & partialitie, they would in the spirit of meeknesse calmly and candidly discusse all those severall controversies

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sies which are agitated amongst them: for if once we let loole the raines to Passi- on, Judgement must needs give place.

The maine controversie, and which indeed is the fountaine from whence all the rest in a manner are derived, is that which stands yet undecided concerning the manner how Christ's body and blood are present in the Eucharist. Touching which point the learned (a) Bucer, having well waighed the matter, give's in at last this verdict, that they agreed in the thing it selfe; all the difference was meetely in words and manner of expression. 'Twas once the speech of (b) Luther, if you beleive & teach that in the holy Supper the very body and the very blood of Christ is offered, given, and received, and not the bare signes of bread and wine, and that such receiving thereof is true, and real, not imaginary onely, the strife betwixt us is ended. At that very same time (c) Bucer & his Adherents granted, that the very body and blood of our Lord is offered, given, and received together with the visible signes of bread and wine. Iacobus Andreae

(a) In Epist.  
ad Luther.

(b) Contra  
Rober. Atriu-  
gen. & alibi.  
Hosp: in. Hi/l.  
Sacr. pag 144  
ad An. 1536.

(c) Ibid.

Colloq. Momp.  
pag 16.

taith, we neither hold with the Capernaites, nor admit of Popish Transubstantiation, nor maintainewe any Physicall or locall presence and inclusion of Christs body and blood in the blessed Sacrament; nor doe we by those words [substantiallly, corporally, orally] understand any thing else but only a true & reall presence and participation of his body and blood in this Sacrament. Now let us heare the judgement of the Helvetians herein; Although they deny that there's any Transubstantiation of the Elements, or any locall inclusion of Christs body in the bread, or any Conjunction of his body and blood with the outward elements remaining after the Sacrament is ended; yet they willingly grant that by vertue of a mysticall & sacramentall union the bread is Christs body, & that his body is truly present and received together with the bread. I doe not knowe what two things can possibly be more like than is this Opinion of the Helvetians with that of the Lutherans. But if any man suspect that there may privily lurke a diversity of meanings under these so-concording expressions, yet are

Hopis. Ann.  
1536 p. 143.



we still to urge, and enquire whether that diversity be such and so great as to render the Peace and Union of those Churches utterly impossible, and to give just occasion for a perpetuall rent and division amongst them. I assure my selfe, learned & judicious Divines when they are out of the heat of Controversy, and look indifferently into the matter, will think farre otherwise of it.

Now as for those other Controversies, concerning *the ubiquity of Christ's body, the Communication of Properties, & other such like*, all springing from that former touching the Sacrament, he that doth seriously ponder with himselfe what is granted and what denied of each side, will easily perceive that neither the one nor the other doth so much as call in question, much lesse oppose or overthrow any necessary and fundamentall point of Faith: since both sides hold and professe whatsoever the Church Catholike in her Creeds and Generall Councils hath declared to be beleived in these points, and

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whatsoever hath been by her in like manner condemned as erroneous, is equally rejected by both. But yet notwithstanding all this, that we see now and then some men catching at consequences, and taking advantage from thence to charge Heresy one upon another, it is a matter that deserve's not so much our wonder as our pitty: we all of us know, 'tis the common custome of hot and eager disputants, especially when through long agitation of the matter they are inflamed with choller and passion: and besides, I have already shovne in breife, what we are to think of such Heresies as are fastned upon men meerely for such consequences as they themselves neither apprehend nor grant. For the present, this alone may suffice to show the Possibility of a Reconciliation, that there's no one Opinion expressly maintained by either side, which is directly contrary to the substance of Faith, or destructive of Salvation [*salutis devoratorium*] to make ule of *Tertullian's* expression: nay whatsoever is such, is plainly and expressly



preſſly condemned by both.

If of later times any new Differences have been raiſed amongſt thoſe Churches touching *Predeſtination*, *Free will*, and the like, theſe can no way be made a ſufficient ground of Schiſme and ſeparation betwixt them. For in all theſe there is nothing of fundamentall and neceſſary beleeife ſave onely this, that the free grace & goodneſſe of God, in the Predeſtination of miserable men, in the conversion of ſinfull men, in the freeing of their captivated wills, in a word, in the finall Perſeverance and Salvation of his Elect, be ſo farre forth acknowledged and extoll'd, as that whatſoever makes any way for the enſtating of them in grace and glory, and whatſoever is done by them in reference thereto, all muſt be aſcribed to the ſpeciall grace and mercy of Almighty God: on the contrary, whatſoever concerne's the corruption of man's nature, his obſtinacie in ſinne, the pravity and ſervitude of his corrupt will; in ſhort, whatſoever precipitate's & plunge's wretched men into Hell and everlaſting

sting perdition, all this we must thank our selves & our sins for, & by no meanes impute any part of it to God. So long as these things stand firme and unshaken (as without doubt they doe) though in the meane time their manner of apprehensions and exprefions, yea though their Opinions be different in other points which are onely superstructions and belong not to the foundation. yet are not these of such moment as that a perpetuall Breach and Division should be made and continued betwixt whole Churches for such petty matters. If therefore this were but once agreed upon amongst Divines, that their jarres and contentions are not, nor ever were about any fundamentall points and such as are of absolute necessity to be known and beleived by all that will be saved, then must it also be granted for a manifest trueth, that 'tis no way impossible but an agreement and Communion may be established this dangerous Schilme utterly rooted out, and a blessed Peace settled and preserved amongst the *German* Churches.

ches. And thus having proved that a Reconciliation is possible; it remaines that in the next place we consider whether or no Princes, Doctors and Pastors of Gods Church, and in generall all Christians bee not bound in duty by the law of God, every man to endeavour according to his utmost power and ability that such an union may with all convenient speed be settled and established amongst the Reformed Churches.

1 And that all men are so bound, seeme's to be intimated by that of S. Paul which I alledged before; *if it be possible, & as much as in you lie's, live peaceably with all men.* If so great care and diligence must be had to maintaine a civill and externall peace with all sorts of men, then surely a spirituall & Ecclesiasticall peace amongst Christians is much rather to be sought after and preserved, where therefore there is no utter impossibility to hinder why such an Union may not be obtained, such men can in no wise be excused, who either out of negligence or wilfulnesse disobey

Math. 23.

by the Commandements of God herein. Nor can any man justly here pretend that Discords and diversities of Opinions cannot as yet be composed and settled: for if it be possible that the Schisme it selfe & the Rent betwixt these Churches may be taken away, (as without all question it may) I had rather that a mil-stone were hanged about my neck, and that I were drowned in the depth of the Sea, than that I should willingly be any hinderance to so good a work, so well-pleasing to God, and so necessary to the removall of Scandall; nay than that I should not with my whole minde and might promote and further it.

2. To this may be further added, what must necessarily be confest by all men, that a true and right order'd Charity is of as great necessity for the attaining of Salvation, to all Churches and to every particular member in any Church, as is the true and entire Profession of sound and saving Faith: our Lord and Saviour Christ Jesus make's this the badge and cognizance whereby

whereby to distinguish and discern betwixt his true Disciples and such as are spurious and counterfeit; *by this shall all men know that yee are my Disciples, if yee love one another.* Now I leave it to every man's conscience to judge, what manner of Chariey that is, which see's and suffer's Christian Churches (without all just cause and necessity) to stand still at distance and defiance one with another, and perpetually to shunne a Reconciliation and Union. Is it not enough for us to separate from the *hay and stubble*, I meane, from the Errors of other Churches, but must we by a voluntary separation forsake the Churches themselves which as yet have not forsaken Christ or his Truth?

Joh. 13. 35.

1. Cor. 3. 13.

3 Further yet, we see how that both *Zuinglians* and *Lutherans* (as they are usually termed) confesse that those Churches which hold with either side, doe notwithstanding still remaine true Christian Churches, & true members of the Church Catholike, whereof Christ is the head. The renowned Princes in their Preface

*Ofiand. Antiff.*  
pag. 77.

*In. Antiff.*  
pag 91.

prefix to the Forme of Agreement plainly  
professe, that it was farre from their thought  
and intentions to condemne such persons as er-  
red through the weaknesse of their judgement;  
provided that they did not defame and bla-  
speme God's Trueth; much lesse to condemne  
whole Churches, living either under the Ro-  
mane Empire or elsewhere: nay they did not  
doubt but that there were many pious & religi-  
ous men living in those Churches, though they  
agreed not with them in all Points of Religion.  
Moreover, when it was objected to Lucas  
Ofiander, how that he had sometimes ter-  
med Calvinists the Diuel's Martyres, hee  
forthwith purged himselfe from that as-  
persion thus; They that have heard my Ser-  
mons, will say that they never heard from me  
any reproachfull termes against the blessed  
Martyrs of Christ: yea my owne writings pub-  
lish't to the world will witnesse for me, that I ter-  
med those which were massacred in France on  
S. Bartholomewe's day, holy Martyres.  
This then would be seriously thought up-  
on, whether or no it will stand with the  
Policy, Piety, and the duty of Christian  
Churches



Churches, for every petty errour to deny the *right band of fellowship* and brotherly love to those Churches, who in the mean time (notwithstanding such errours) may continue Christ's blessed Martyrs and holy Brethren. They who acknowledge Christ for their elder brother, must of necessity whether they will or no have all Christ's brethren joyned to them in a most sure and fast knot of consanguinity and communion.

Gal. 2.9.

4 Besides, I am very confident that both the *Saxon*, and *Helvetian*, &c all other Churches which joyne with either of those two, will professe that they desire to have and to retaine a brotherly Communion and Peace with this our Church of *England*, as also with the *Scottish*, *Irish*, and all other forraigne Churches of the Reformation. And truly we for our parts, although we doe not assent to them in all points of controverted Divinity, yet doe we account of them as our Brethren in Christ and doe solemnely protest that we entertaine a holy and brotherly Commu-

nion with them: And if they be like affected towards us, with what reason then and equitie doe the German Churches deprive themselves of that brotherly Communion one with another, which yet they are not afraid to entertaine with forraigne Churches? What therefore Moses said long since to the two Israelites that were striving together, the same may truly be said to the Germane Churches quarrelling and contending one with another, but cannot so truly be disproved, *Sirs, yee are brethren, why doe yee wrong one to another?*

Act. 7. 16.

5 Last of all, that which all good men are bound to beg of Almighty God in their prayers to him, questionlesse they are bound likewise to imploy their best care and endeavours for the procuring of it. Now who is there that doe's not daily sollicite God for the flourishing and peaceable estate of his Church? Who is there that make's it not a part of his daily prayers, that God would be pleased to remove out of the way whatsoever doth disquiet and

disturbe

disturbe her peace, or any way let and hinder her spirituall growth and edification? This was King *David's* wish; & it should be the wish of all good Princes, and Divines, and generally of all Christians. Neither did *David* wish onely the happinesse and prosperity of Gods Church; but hee carefully sought to doe it good, and as much as in him lay he did procure and effect it. All this was but duty in him to doe; and can it be lesse then dutie in us?

Psal. 122. 9.

And here I should but trifle away the time, should I goe about to play the Orator and expresse at large to the *Germane* Churches, the blessings that accompany Peace & Unitie, & the many mileries & calamities of a long-continued Schisme and Division. That speech of *Prophetia* is a most certaine truth,

*fessura domestica turba  
Rem populi; vitubansq; foris quod dissidit intus:*  
civil and intestine broyles alwaies prove the undoing of a people; nor doe things ever goe right abroad, when there is dissention at home. What may make most for the good and advantage

advantage of their Churches, let it be their care to consider; and resolve this with themselves, that what ever it be, it is not onely to be sought after with their prayers, but with the utmost diligence and endeavours of every one of them in particular. Neither let any unexperienced men amongst them thinke or hope, that they shall ingratiate themselves with Papists, and so live more peaceably by them and suffer lesse harme from them, by refusing to enter into freindship and fellowship with *Cardinists* (as they terme them.) What is to be hoped for & expected from them, we may learne from *Oflander*; *Papists* (saith he) spare neither Lutherans nor Zuinglians, but condemne both of them to fire and faggot, in all those places where the Pope (that raging and ravenous beast of Rome) beare's rule and sway: They that are most in favour with them, can at best but hope for that kindnesse from them which *Vlyses* (in *Homer*) obtained of *Polyphemus*, [Οὐτις ἐγὼ τιμωρὸν ἰδοῦμαι μὲν τοῖς ἑταῖροις.] to be devoured last, after he had lookt on and

scene

In *Antist.*  
pag. 74.

OA. 2.

seeme all his freinds and companions deuoured before him. They will perhaps destroy the Calvinists first, but the Lutherans must look to follow after them: none are like to escape in the end, if once the Papists have them at their mercy.

What hitherto hath been said, is to shew that a Communion and Reconciliation of the Germane Churches is a thing, not only possible, but in obedience to Gods commandement a necessary duty. It now remaines that I proceed to set downe the way and meanes whereby such a Reconciliation may be compassed, and the rents and distractions of the said Churches may with most conveniencie and speed be made up: which I shall doe, rather to re- stifie that vehement desire & zeale which I have to so good a work, than out of any opinion that those famous Churches (which alwaies have abounded with store of learned and pious Divines) can any way stand in need of advice herein from me or any other forraigne Divine whatsoever.

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Seeing

Seeing therefore that the fore-mentioned Controversies may be agitated either betwixt severall and distinct Churches, whereof one is no way subordinate to the other, or else betwixt such particular men as are members of the same Church, and subjects to one & the same Prince: I will speak first, of divers Churches independent one upon another and afterwards of particular men in one & the same Church, and show how Peace and Unitie may be made and preserved amongst them.

For the first, I conceive there's no readier and better way for reducing of two different Churches to the same Communion, than is that usuall one of procuring a faire and peaceable Conference amongst Divines of both sides, authorised and appointed therunto by their Princes. For if any one imagine, that a Councell being once held of all the Reformed Churches, there will out of hand within the compass of some few moneths, or yeares, yea or in one age, an end be put to all disputes whatsoever, which have of a long time troubled



troubled and busied the Learned; so as that they shall all joyne and agree in the same opinion about all such points of controversie; this (with submission to better judgements) seemes to me very unlikely. For so dull and dim-sighted is the eye of our understanding, that we can hardly peirce into the depth of such subtle and intricate Questions, no not when it is alone, free and undisturbed in it's contemplations: but being distracted, by the stirs & tumults of disputation so far unable are we to penetrate into the quick of them, that many times we cannot so much as discern and perceive them, no not when we look upon them with a fix and stedy eye. And (to speak plainly what I conceive in this matter) the cheife use of Councells, especially of Generall Councells, is to maintaine and defend those necessary and plaine points of Faith against the oppositions of Hereticks, rather than to discusse or determine nice controversies of lesser moment and use.

To returne then to that faire & freind-

ly Conference, which but now I com-  
mended for the likeliest and fittest meanes  
of obtaining an Union: if it could be un-  
dertaken with such an intention, & man-  
aged in such sort, as it ought to be, wee  
have good cause to hope that we shall in  
a short time see a blessed Peace and Uni-  
on established amongst the Germane  
Churches.

This therefore must carefully be reme-  
mbered by all such as shall be present & par-  
ties to such a Meeting, that the end why  
they are called together, is not that like  
Adversaries they should strive for the ma-  
stery, but rather that they should like Bre-  
thren search out and make use of all law-  
full and warrantable meanes for the set-  
ting of Peace and Unitie. For if once they  
fall a crossing and contending one with  
another, they will never be able to per-  
swade, much lesse to procure any agree-  
ment betwixt such Churches as are at odds  
and opposition. Let them therefore care-  
fully keep off and forbear to enter the in-  
tricate Labyrinths of ordinary disputes:

and

& let their meeting aime at this one end, to make it appeare to their Churches, how that there's no just cause why they should any longer stand out and refuse to joyne hands and be united. To effect this, let it in the first place be set downe how farre the Church Catholike hath declared herselfe in each Controversie, what hath been by her defined and required to be beleived generally by all *sub Anathemate*. For about points fundamentall there may sometimes arise such doubts and disputes as are no way fundamentall: and such, as that the ancient Fathers of the Church, had they been raised in their times, would never have attempted a decision of them, to the hazard of breeding or fostering a Schisme betwixt severall Churches. For instance, that God is One in Essence, and Three in Persons distinguished one from another; that the Sonne is begotten of the Father; that the holy Ghost is the Spirit of both Father and Sonne; that these three Persons are coeternall and coequall; all these are fitly determined, and reckoned

in the number of Fundamentalls: but now if any man should peremptorily affirme and maintaine, that all those Schoole-nicities touching the manner of the Sonne's generation, and the procession of the holy Ghost, are likewise fundamentall and of equall necessity with the former, & ought to be determined one way; that man should deserve but little thanks from Christ and his Church, by such his rash and inconsiderate assertion. So likewise, that our Lord Jesus Christ is both God and Man; that he hath both natures, divine and humane, inseparably united in one Person; and that we have salvation onely by this God incarnate, all this is fundamentall; or rather 'tis that firme & immoveable foundation whereon the whole Catholike & saving Faith is built: but yet notwithstanding we must not think, that whatsoever may be questioned and debated about the ineffable manner of that union betwixt the two natures; or the manner how his body is present in the blessed Sacrament, as also concerning the Communication

of

of Properties unto the humane nature by  
 virtue of its union with the Divinity, or  
 touching the actions and operations of his  
 Humanity depending upon the said Uni-  
 on, wee must not (I say) imagine that all  
 these belong to Fundamentall Faith, but  
 rather to Theologicall Science, or perhaps  
 not so neither, but onely to the vaine curi-  
 osity of some particular Divines. Let them  
 therefore make this their first and maine  
 business, carefully to distinguish betwixt  
 fundamentall points and others, that are  
 not so; and let them not think, that what-  
 soever is appendant and bordering upon  
 a fundamentall point, must therefore  
 forthwith be it self fundamentall.

When this is once done, their next care  
 must be that these fundamentalls be ex-  
 pressed and published after a breife and  
 perspicuous manner, and propounded to  
 the publike acceptation and approbation  
 of all the Churches. *Certa semper sunt in  
 paucis, faith Tertullian; certaine and undoubt-  
 ed Truths are not many, and they are such as  
 may be delivered in a few words: whatsoever*

is

is necessary for a Christian man's saluation to be knowne by him; and whatsoever is conducing to render us holy or eternally happy, It is all of it plaine and obvious. Here's no use either of subtle & acute distinctions; or of any long and tedious explications, which are oftentimes used not for the building up of Christians in the fundamentall faith, but rather to favour and further the different opinions of private Doctors. In a word, here's no use of any Metaphysicall formalities and abstracted notions, which serve only to perplex and confound the learned, and to deterre such as are unlearned from embracing the Catholike Faith; but doe not any way incline the hearts either of one or other to yeild assent and beleife to the fundamentall points of Faith.

After they have proceeded thus far, having drawn up a breife and plaine Forme of all such Points as are by them judged to appertaine unto the substance of that *common Faith* which is necessary to be known and professed by all Churches; & having

passed



passed by & left undecided all such points as are not so generally received & agreed upon, in the next place, moderate & peaceable Divines should labour to exhort and perswade all the rest, that they would quietly lay aside all controversies and contentions about such points as good Christians may safely be ignorant of without hazard of their salvation; and that they would not quarrell any longer about the, to the danger of the Church, the losse of her Peace, and the scandall of Schisme which is thereby like to fall upon her.

Of what good use and necessity this advice is, may be clearly seen from the rashnesse of the Church of Rome, and her cleane contrary practice herein: who being not content with those Articles delivered in the Apostles Creed, and *Nicene* Creed, will needs obtrude upon the Christian world those other new-comid Articles of the Trent-conventicle, and hath thereby misstred occasion of a perpetuall rent and Schisme amongst the Churches. How much more prudently did that blessed

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Martyr

Epist. ad Ste-  
phan. & ad  
Inbasian. Presb.  
ad Concil.  
Carthag.

Vid. August.  
de Bapt. lib. 3.  
cap. 45.

Martyr and most learned Father of his  
Times, S. Cyprian behave himselfe & who  
professed that he would not for difference in  
opinion, contend or strive with any man: nor  
would he break the peace of our Lord with his  
Brethren, or cut off any man from his com-  
munion because he was of a different mind  
from him. By which his Christian charity  
and moderation, S. Cyprian (though in an  
error) deserved better of the Church  
than Stephen Bishop of Rome who was in  
the right, and did (by his unquiet spirit) as  
much as in him lay to rend and tear a-  
sunder the Churches. This was proved by  
the example of this blessed Martyr, and  
likewise by the judgement of S. Austin  
herein. I need not like to affirme, that a-  
mongst our Doctors and Divines of Ger-  
many those who are in the error and yet  
are willing and desirous to retaine a bro-  
therly Communion with the rest, are freer  
& further from Schisme in Gods sight,  
than they who are in the Truth & with-  
all disdaigne to entertaine such a  
Communion with other Churches which

seek

seek and sue for it. If therefore they can but get an universall consent in all Fundamentals, though in other things there bee some difference amongst private Doctors, yet let them all joyne their votes and voices in this prayer to God, *nam salus bello, pacem te poscimus omnes*; no safety can be had or hoped for in warre, therefore give peace in our time O Lord.

But if any here shall demand, what course is to be taken about such Controversies as cannot be decided and agreed upon, that they may not give any occasion whereby this Peace and Union of the Churches should be hindered, or being obtained should afterwards be disturbed and lost, I will set down some few rules, which to me seeme worthy the observation and practice of Divines on both sides.

First, that whatsoever tart and bitter passages have formerly slipt from Adversaries either by word or writing, amidst the heat of disputation, they should all be pardoned on both sides for the publique good, and for ever after buried in silence

and oblivion. And if it happen that any of those books and writings should afterwards be reprinted, before they passe the Presse, let them first be purged of all gall & bitterness, which otherwise would burr up and renew the old sore of strife & contention amongst brethren.

Secondly, Because no man can with patience heare himselfe branded with Heresie, heed must be taken that none be slandered with the name of *Nestorian*, *Eutychian*, or any other condemned Hereticke, so long as he doth expressly denie and disclaime the damnd Opinions of such Hereticks, seeing it is utterly impossible that ever they should continue firme in a brotherly Communion and concord, who for every petty difference in Opinion cease not by such reproachfull and treviling termes to provoke and exasperate one another. And it were to be wished further, that those siding names of *Lutherans*, *Zuinglians*, *Calvinists*, were all laid aside, which are badges rather of Faction than any fraternall Union, and such as the ancient

ent Fathers could never approve of. Epiphanius would not allow Christians to beare any ~~Archeol~~ <sup>Archeol</sup> or other name added over & above to the name of Christian, but rest content with that. Non Petrianos, non Paulinos vocari nos oportet, sed Christianos: who doubt not to be called either Petrians, or Paulians, but Christians, saith Nazianzen. But of all others Lactantius is the most severe and rigorous herein; Christiani esse desierunt, qui Christi nomine omisso humana & externa vocabula induerunt: they have left off to be Christians who take up foreign titles and humane appellations instead of the name Christian. Though to say the truth, such names are rather fasten'd and fasten'd on particular Churches by others, than by themselves either desired or owned. <sup>Thirdly</sup> that all profound and contrived Pointes be let alone and not medled with in Sermons preached to the common people, or in any such books as are publisht in the Vulgar tongue, let them be accounted rather the exercise and busines

Epiph. Har. 42. & 70.

Nazian. Orat. 30.

Institut. lib. 4. cap. 30.

sh. 2. 12. 10.

of the Schooles, than any fit food & nourishment for men's soules. Such perplex'd Disputes may very well be spared in the Pulpit, but Charity, which usually is impaired by the handling and discussing of them, cannot be spared or wanting amongst Christians, without the utmost danger and hazard of their soules. The common people doe but play and sport with such Controversies, they are no whit profited by them; and in the end, not well understanding them, they give over sporting and fall a quarrelling and contending about them.

Last of all, if Divines shall hereafter have a minde to disperse or publish and Discourtes about these Points, let them doe it according to that grave advice of Greg. Nazianzen, *ὅχι οὐκ ἔτι δὲ διὰ λόγους, μήτε λόγους, μήτε ῥητορικάς*, with reasons, not reviling; let their aimes & intentions be, not to non-plus and baffle, but rather fairely and freindly to informe and reduce them straying brother into the way of Truth. Hee that shall after this manner be brought to see and forsake his

Errour

Orat. 3. de  
Pace.



Extrour, will not thinke himselfe vanquished, but instructed; nor will he be abashe and ashamed, like one overmatcht & overcome by his Adversary, but rather rejoyce as one better'd. and benefited by his brother. He that is a proficient is never ashamed.

Hitherto have I laid down the meanes and manner how an Union may be fedled and continued betwix severall and independent Churches. But because it may and often doth happen, that there are divers men, both learned and unlearned, dwelling in the same Church and within the Dominions of the same Prince, whose consciences (whether rightly or misinformed) will not suffer them to subscribe to the common and more generally received Opinion in these Controversies; let us in the next place enquire, what course is best to be taken concerning such men.

And here the Governours of each severall Church, if they have any regard & respect to the safety of their weak Brethren, they must see that they doe not intermixe with

with the publike Confessions and Articles of Religion, which they would have received and assented unto by all such as live under their Jurisdiction, any curious and unnecessary Controversies, nor any decisions of nice and subtle Questions; but rather they must take care that such publike Confessions be framed and temper'd to the capacity of the common people, so as they may instruct & edify the ignorant, and promote the salvation of all. Herein they should doe well to consider the wil-dome of our Fore-fathers, whose ancient Confessions (unlesse we corrupt & stufte them with new Opinions of our own, on purpose to disturb the publike Peace) no sober and discret man will refuse to subscribe unto them. Neither is there any necessity why we should burden our publike Confessions with any such additions of our own; since God himselfe hath ordained to bring his people to heaven and happines, not through the rough & knotty paths of perplex'd & intricate Disputes, but by the smooth and compendious way  
of

of Faith & Charity. Why then such strifes  
and contentions about words? What  
make Schoole-mistries amongst Church  
Confessions? the Salvation of Christians is  
wholy placed in beleiving and serving God, as  
that great Husbandman sometimes gravely  
spake.

In Orat. unum  
est Christum

Adde to this that they will have much  
adoe to maintaine a firme peace with o-  
ther Churches, who cease not to persecute  
men and expell them their Communion  
(as if they were Hereticks) onely because  
they maintain that Doctrine which those  
other Churches hold and professe: for in  
so doing what doe they else but tacitly  
charge Heresy upon other Churches?  
whom though in word they acknow-  
ledge for their Brethren, yet they hereby  
show that in their hearts they much dis-  
approve and dislike them.

Lastly, unless the publike Confessions  
of Churches be confined to such Points  
onely as are fundamentall and generally  
received by all the Reformed Churches,  
this inconvenience must of necessity fol-

low thereupon that many learned, pious,  
and peaceable Ministers shall be driven  
out & disabled from exercising the Mi-  
nistry in those Churches wherein they  
live.

But if any man doubt, whether or no  
such men may lawfully entertaine a holy  
and spirituall Communion one with an-  
other in the same Church, who yet agree  
not amongst themselves in all Points of  
Divinity, this (as I conceive) is a matter  
out of all doubt and question. For as tou-  
ching that blessed Communion which is  
betwixt Christians at the receiving of the  
Lord's Supper, it consist's chiefly in these  
particulars, that by the common board of  
the blessed Spirit we are all joined to that  
sole head of the Church Christ Jesus, that  
by the same Spirit, and by Faith and Cha-  
rity we are united amongst our selves and  
linked together as it were Into one body,  
that lastly, like men fed at the same table,  
we are all of us nourished up unto eternall  
life with the same quickning food, to wit  
the body and blood of Christ: in all these  
particulars

particulars doe they professe a Communion, whoſoever approach and are admitted to that holy Table. But now as we doe not by this mutuall Communion professe our ſelves to have attained all of us either to perfection or to an equall measure of knowledge in Divinity: ſo neither doe we hereby professe, that there is an absolute and exact agreement amongst us about all Points of Divinity, or that we are all of us in one and the ſame Opinion about all Diſputes and Controverſies. If no Communion could be had amongst Chriſtians, but upon ſuch hard termes as theſe, I beleive it would hardly be found betwixt S. Peter and S. Paul; certaine I am the Church of *Corinth* muſt of neceſſitie have fallen in peices; and in theſe times of ours there would not eaſily be found many Divines of note and eminence, which could with a ſafe conſcience communicate together at the ſame holy Sacrament and Supper of our Lord. It is therefore the duty of all Church Governours (as being conſcious to themſelves of the common

infirmities of all men, both themselves & others) to take heed least while they exact of their People a too strict and punctuall Confession of more than what's necessary, they thereby wound and weaken the sweet Peace and Unity of Christendome; than which nothing more necessary, so much for Church Governours.

Come we in the next place to such Ministers and other Christians of what state and condition soever, as desire to continue in the Communion of those Churches wherein they live, but yet their Consciences will not permit them to allow & profess all the common (and received) Opinions of the said Churches. Such men must see that they show themselves teachable and tractable, and not persist after a proud and pertinacious manner in defence of those Opinions wherein they dissent from their Church. Now such a one is to be accounted teachable and tractable, who lends a willing and attentive ear to the instructions and information of the Church; who doe's not dissent from her out of any

pervse



perverse and peevish humour, but meerly out of the weaknesse of his judgement being notable in such profound Points to discern that Truth which men of greater learning and more acute wits easily see and perceive. And because it is the peculiar prerogative of Almighty God to search the hearts, it behoves us Christians to incline alwayes to the more favourable and more charitable side; and where we have not cleare and evident reasons for the contrary, we ought to judge of every man that he denies his assent rather out of conscience than contumacy and perverseness. To Bishops and Ministers of the Church of England. They who thus behave themselves, are not to be excluded and expelled the Communion of those Churches wherein they live, for petty mistakes and errors in their Opinions: but yet with this caution and condition, that they take not upon them to oppose the received Opinion of the Church, or to publish & spread their own private Opinion amongst the common people. Nor can they justly dislike of this

caution or take it ill, whoſoever have a deſire to live peaceably in the Communion of the Church, for admit that the private Opinion of ſome Divine or any other Chriſtian, be true, and the publike judgement of the Church, erroneous: yet nevertheless, if the Errour be ſuch as doe's not prejudice a Chriſtian man's ſalvation, it is much better that the true Opinion of any private man whatſoever ſhould quietly lie hid in ſilence and obſcurity, than that the publike authority of the Church ſhould be openly contemned and trampled on, or that the Church's Peace, by this unneceſſary conflict of jarring Opinions, as by two contrary windes, ſhould be ſhaken and torne in peices. But if any man be perſwaded in his conſcience, that his private Opinion wherein hee differ's from the Church, is of ſuch moment and importance as that men cannot be ſaved without the knowledge of it; ſuch a one, if he cannot perſwade and convince the Rulers and Governours of his Church in this matter, muſt either turne aſide into  
ſome

Some other Church, or else (for the good  
of men's soules) patiently submit to such  
censures as the Church in which he lives  
shall inflict upon him.

This is it (most learned Sir) which at  
your request I thought good to write and  
send unto you. If it may stand you or any  
man else in any steed for the advancing of  
the Church's Peace, I have all my wish &  
ayme for which I penned it. They who  
are better acquainted with the present  
state and affaires of the *Germane* Churches  
than I am, will be able (no doubt) to give  
you fuller and better advice herein. For  
my selfe it remaine's onely that I humbly  
beseech Almighty God, that he would  
move and incline the hearts of Princes,  
earnestly to desire this blessed Union of  
our Churches; that he would enlighten  
the understandings of Divines to find out  
and follow after such means as may  
most conduce to the speedy establishing of  
it; that lastly he would enflame the hearts  
of all Christians to embrace this Peace, &  
bequeath it to all posterity. The God of  
peace

Peace grant this for the sake of his deare  
Sonne, the sole Author & procurer of our  
Peace. To whom with the blessed Spi-  
rit be all honour, glory, & thanks-  
giving world without end.

THE  
OPINION OF THE  
RIGHT REVEREND FA-  
THER IN GOD THOMAS  
MORTON Bishop of  
DURHAM,

Concerning  
*The Peace of the Church.*

Worthy SIR,



CANNOT easily expresse  
how much I was joyed  
with those few leaves  
which I lately receaved  
from you; as soone as I un-  
derstood how that there  
was now at length some hopes of settling  
a true and brotherly union betwixt Us &  
those of Germany who hold the *Augustane*  
Confession. For seeing that the very name  
I of

of *Peace* is sweet and delightfome, much more the thing it selfe; especially if it be a *Peace* in Religion, which indeed comprehends in it all kinds of true *Peace* and *Unity*: I cannot chuse therefore but congratulate and joy you (Sir) with that good and truly-Apostolicall office which you now undergot: an *Employment* which hath ever this successe, that it never can prove in vaine, or be altogether lost; for it will be sure either to redound to the good of him that receive's it (if it be embraced,) or else (if rejected) returne back againe into his bosome who proffer's it. Notwithstanding, I observe there are two maine *Controversies* set downe by you, which seem to let and hinder why wee cannot quickly be united and made one Church; the former is touching the *Eucharist*; the other, touching that involv'd and mysterious Point of *Predestination*. For the composing of which two *Controversies*, that you should desire my opinion, seeme's truly to me to be a course somewhat preposterous and out of order: rather wee should



should imitate (as I conceive) those expert Physicians, who sometimes cure one contrary by another: so likewise we, seeing that Discords in Opinion have bred disaffection and hatred in men's minds, 'twere necessary we should first endeavour that love and amity may be seated in the hearts and affections of men; that so we may the more easily allay their heat in disputation, and reconcile them in their much differing Opinions. To the promoting of this good work I neither can nor may be wanting. All that I shall say touching both Controversies, give me leave to glance at in three words; to wit, that the way & meanes of establishing an Union, to men of peaceable minds, is *easy*; to such as are lesse moderate, *possible*; to both, *very necessary*.

**The first Thesis is**

*That it is easie for peaceable and moderate men to be reconciled.*

**T**his appeares plainly from that love and freindship which was in times

past betwixt the Professors of both sides, notwithstanding that their differences in Opinion were then very rife. This is a Point of speciall moment, and therefore for prooffe of it we should not alledge the examples of any obscure men, but of such as were eminent, and beyond all exception of both sides. Let them then (if they please) consult their Luther, Melancthon, Jacobus Andrea, Brennius, Weo'l bring in our Calvin, Bucer, Peter Martyr, and Zanchy: all which sometimes shined in the Church of Christ like starres of the first magnitude.

First then, there are to be seene in Calvin's workes many excellent Elogies of Luther, even then when Luther did inveigh most bitterly against all our men in the Point of the Sacrament, and provoked them farre to repay him in his owne language. Whose passions thereby moved & enflamed, Calvin with admirable prudence suppressed & kept from breaking out: but I desire (saith he) you would consider first what a worthy man Luther is, and with what excellent

Calvin. Epist.  
57. Bulling.

excellent gifts qualified, with what courage & constancy, with what dexterity, with what success and efficacy of his Doctrine he hath hitherto bent and bestir'd himselfe to lay waste the Kingdome of Antichrist, & maintaine the Doctrine of our Salvation: I have many times said, that should he call me Diuel, yet neuertheless I would still have so reverent an esteem of him as to acknowledge him for a worthy servant of God. Thus Calvin: a saying so full of sweetnesse and moderation, as if not a man but humanity it selfe had spoken it. Not long after, he made use of the Apostles argument to containe & keep in our Divines, least waxing too hot and passionate, they should break out into revilings: it becomen us (saith he) so to reprove what we finde amisse in him, as that we remit something out of an honourable respect to his rare endowments: let not therefore that befall us, which is denounced by S. Paul, that by biting and devouring one another we be consumed. Though he have provoked us, yet are wee rather to keep us quiet than to teare the wound wider to the publike danger and dammage of Gods Church.

Calvin. tract.  
2. defens. de  
Sacram. Co-  
m. m.

But now how did Luther carry himself? was he so farre possess'd with prejudice and passion, as to disdain all commerce and societie with our men? Nay he refused not to enter into freindship with Calvin himselfe, though he knew him to be a stout Champion of our Sacramentary Cause. Let Calvin himselfe speake, if you please; *Notwithstanding Luther (saith he) in private was so farre from accounting me his enemy, that though he well knew my Opinion, ye refused he not to salute mee with reverence by letters writ with his owne hand. (for the dishonesty of Westphalus forceth mee to speake thus foolishly, so as to relate it in the very same expression which he himselfe used.)* Afterwards, when the Agreement was halfe finished at Marpurg, and they were not yet departed from that meeting, he affirmed that he retained the same esteeme of Oecolampadius and Zuinglius as he formerly had done: and he did there solemnly promise to account and respect them henceforth as Brethren.

Secondly, what an intimate freindship

land

& familiarity there was betwixt Melanchthon, Jacobus Andrea, Brennius, and our Divines, the mutuall Salutations which passed betwixt them can abundantly witness: Melanchthon writing to Calvin, begins his Letter after this manner; *Reverend and Christian Brother, I trust we shall have a time to meet and conferre together. And afterwards concluding, I beseech the Sonne of God, our Lord Jesus Christ, the Guardian and keeper of his Church, that he would guide and protect Thee and us All. Farewell most deare Brother. Besides, what was observed concerning Melanchthon & others by our Sturmius, he himselve will by no meanes conceale from us; as though (saith he) Philip Melanchthon did not impart his Opinion (touching the Sacrament) to Peter Martyr; afterwards, to divers others: with whom he still continued in love and freindschip. Further, Jacobus Andrea and Brennius did unanimously adhere to the Opinion of Luther concerning the Eucharist, of whom notwithstanding Calvin thus speaks; your Letters, worthy Sir and my much honoured Brother* (speaking

Melanchthon  
Calvino, inter  
Epistolae Cal-  
vini, 187.

Iob. Sturmius  
Ep. ad Princ.  
Freder. inter  
Calvini Ep.  
304.

Calvin. Epist.  
240. Iacob.  
Andrea. &  
Epist. 32. Fa-  
vello.

(speaking to Jacobus Andrea) were not a little welcome to me, for as much as I understand by them how that amidst these sad and unhappy contentions, wherein I am most unwillingly engaged, you still continue like affected towards me as heretofore you have been. Again, this your moderation of mind I embrace & highly applaud. Farewell worthy Sir, and my much respected Brother. I wish all happinesse to Brentius. God Almighty ever guide and direct you by his blessed spirit, strengthen and sustaine you by his power, and shower downe his blessings in abundance upon you. And againe, in another Letter, Brentius salutes you. Thus were matters carried amongst the: and why should not We, putting on bowells of meeknesse, tread the steps of these Worthies? Shall they breath out nothing but mildnesse and sweetnesse, and wee nought but rage and fury? God forbid. I have done with the first Thesis; I now proceed to the second.

The



The second Thesis.

**That it is possible for the injured and the  
guilty parties to be reconciled  
and agree.**

**G**ive mee leave to make use of chat  
**M**axime of Aristotle, so frequently  
used in the Schooles, but in a lesse some-  
what different *Quædam sunt in omnibus*  
*Tertio inter se communia* / such things as  
agree in any one thing agree likewise betwixt  
themselves. In like manner I conceive that  
though we differ much in our Opinions  
about the Eucharist, yet there are still re-  
maining amongst us some common Prin-  
ciples and certaine notes or notions, out of  
which any one who is not blinded with  
prejudice may draw an affection. One is,  
the authority of Scripture, sufficient of it  
selfe to challenge a beliefe: a second is, the  
clear light of Antiquity, as clear as the  
Sunne at mid-day. But this is no fit place  
to discourse at large upon these. Enter o-  
ver the stile to view the **K**ingdome of the

ther there are which in no wise may be  
 passed over, seeing they are such as are more  
 proper and peculiar to the two adverse  
 parts. I will begin with the first of the. The  
 Augustane Confession is by the Divines of  
 Saxony esteemed as an Oracle, of undenia-  
 ble and unquestionable authority; now if  
 our men allow and approve of that Con-  
 fession, it does now see what can possibly  
 make more for the obtaining of a recon-  
 ciliation. And for certaine Catholicks herein  
 agrees with them. I desire (I say hee) as  
 much as any man can desire, while true religion is  
 in the world, as God hath approved in his word;  
 nor doe I reject the Augustane Confession;  
 whereunto I doe ever willingly  
 subscribe, according to that interpretation  
 which the Author thereof himselfe put upon  
 it. And in a disputation I said hee, that in this  
 Confession there is no mention of Ratisbon;  
 there is here so much as one word which is contra-  
 ry to our doctrine; and if there be any ambi-  
 guity, it is a matter within the sense, none is more  
 so to be able. The interpreter of it than the Author  
 himselfe, whose worth will easily obtaine him  
 that

Calvin. Epist.  
 236. Martino  
 Schalingio  
 Eccles. Ratis.  
 Passeri.

Calv. Opusc.  
 tract. de sensu  
 de Sacram.  
 Came.

this he saith with all others and doth not deny:  
So he. Neither is he singular in this: but  
others there are though of the same Opini-  
on with him concerning the Eucharist,  
who will grant as much: (a) I was of the  
number of those (saith John Starminus) who  
concerning the receiving of the body & blood  
of Christ approve of the Augustane Confessi-  
on. Hierome Zanchy hath a desire to bring  
in his verdict too: (b) I professe (saith hee)  
that as often as I had occasion to speake any  
thing about this Point, I did alwaies continue  
my selfe within the compassse of these three  
heads: the first whereof is, that in the Lords  
Supper not onely bread and wine; but the very  
body and blood of our Lord distinctly offered to  
us by Christ: and likewise distinctly receyved, namely  
eaten and drunk by us. The second; but this  
is done not by the mouth and sense of our body,  
but by a secret and inward strength. The last;  
that therefore his inward by belief and will;  
and by none other. Now these heads are taken  
even of the same word, not are they negant in  
the Augustane Confession. These things be-  
ing so, those worthy men have the more  
glori

(a) Ep. Star-  
minus ad Fred.  
Princ. inter  
Epist. Calvis.  
304.  
(b) Zanch.  
Miscel. tract.  
de Cena Do-  
mini Confess.  
ad Magistrat.

-vna qd (a)  
tunc cupimus  
tunc est totum  
sup. 24. qd  
d. cupimus  
-vna qd (d)  
-64. 25. 119

-vna qd (c)  
-vna qd (b)  
-vna qd (a)

reason to be true and by us; that besides  
the said dogmatical Confession, which  
was anciently framed and contained to be  
the common rule of Faith for all Chris-  
tians, whereby they might be distingui-  
shed from Papists, they would not obtrude  
upon us any other private Opinions of  
their own, to the hinderance of the pub-  
lic Peace.

(2) A second Principle of the like nature,  
which often Reason it self doth declare,  
is this, that no Article of Faith is to be alleged  
and pressed, till necessary consequence and  
sequell thereto may be granted by  
us. But now it is well known, that Pa-  
pists remove out of the way the point of  
Fidelity, and abolish all (A) worshipping  
and celebration of the Eucharist, which  
had formerly been practised; and for the  
same end have abolished the elevation of the  
host also; that (B) Brevint likewise did  
with much earnestness oppose their  
Brevint, God (for so hee himselfe termeth  
it) lastly that (C) Melancthon did reject  
their Brevint, upon the Lord's Supper.

Those

(a) Ep. 37.  
mis que extat  
inter Calvini  
Epist. 304. 47  
Epist. 45. qua  
est Sultzer. ib.  
(b) Calvin. E-  
pist. 32. Fa-  
rello.  
(c) Melanct.  
Epist. Calvin.  
qua inter Ep.  
187.

Those godly and learned men therefore  
are so benighted; that they would well  
blame to with themselves whether they  
should some abuses which They wish to  
great applause tried down and abhorred,  
be not for all that the genuine offspring of  
that Liberty which at this day is main-  
tained by them. To be sure right and  
Thirdly, least any man haply should  
pretend, that his whistling is but of  
that bitterness and rigour wherewith at  
first they exercised the patience of Qu-  
Amphibolus and Zulus and they are agreed to  
be instructed that in their growth of wisdoms  
they would herein take notice of a vast  
difference, arising in the ninth of the 16th,  
when first he was warned in a Vision to  
put his hand upon Saul, he was somewhat  
unwilling to do so, for he said (saith he)  
by many of this man's words I have heard,  
having better understood the counsell and  
purpose of God he gladly embrace's him,  
say he, brother Saul the Lord hath sent me  
unto thee. The very same might have both  
heretofore observed in the carrying of Da-

vidas.

K 3

ther

then himselfe towards Zuinglius and Oecolampadius; whom at first hee fell upon  
 roughly; when he heard that they held  
 there was nothing in the *Bucharis* lane  
 only bare signes and figures; but after-  
 wards, having further examined their  
 meaning, he kindly & courteously reacht  
 out the right hand of fellowship unto  
 them. After the very same manner did  
 Calvin likewise stand affected towards  
 them, as he himselfe confesseth; when at  
 my first entrance (saith hee) into the cleare  
 viewings of the *Disputations* of Popish darkness,  
 I read in Luthers how that Oecolampadius  
 and Zuinglius would admit of nothing in the  
 Sacraments but bare and empty signes. This  
 (I confesse) so farre possest me with a prejudice  
 against their writings, that I refrained a long  
 time from reading them. Thus spake Calvin  
 at that time of those men; whom not-  
 withstanding he afterwards had in great  
 love and familiarity with him. Why may  
 not then the *Westm Divines* be pleased to  
 show themselves *Luthers* towards us, so  
 long as they finde us not inferiour to Oe-  
 colampadius

Calv. Opus.  
 De Inst. 2. de  
 Sacram. Cene



compassion and Zinglincindis Boibaw  
 The third T. H. is  
 That this final Union and Reconciliation  
 is very necessary for all  
 members of a milde or turbu-  
 lent disposition.

**I**T is not my purpose to lash out into  
 Common places, wherein much paines  
 might be spent, and little or no benefit  
 by it. It behoves me rather to provide me  
 of such arguments, as may not coldly bang  
 and increat, but command, and as it were  
 violently compell men to live at peace and  
 unity amongst themselves. Neither are  
 there any (as you well know) fust for the  
 setting and confirming of such a Commu-  
 nion, than are those which are drawne  
 from the common joy, or griefe, the com-  
 mon danger, or the common good & ad-  
 vantage of both sides. There's not a more  
 evident and infallible signe of a true mem-  
 ber of Christ, than to compassionate, or to  
 have a fellow-feeling one of another;  
 which

which is some especially in two things:  
 first, in rejoycing at the hopes of a Recon-  
 ciliation; such as was the Psalmist's joy in  
 that divine acclamation of his at the unity  
 of Brethren, *I am good and joyfull a thing  
 it is!* Secondly, a sorrow of heart at so  
 long and wearisome a dissention; such as  
 the Jewes expressed by their *great thoughts  
 of heart for the divisions of Reuben*. Schisme  
 growing and getting upon the Church at  
 Corinth, the Apostle exhorts them to bee  
 [unanimous] perfectly joynt together in the  
 same minds and in the same judgement: the  
 word is derived from *σύν*, which amongst  
 Physicians signifies to set right againe such  
 members as are out of joynt. The same A-  
 postle, that he might compose and settle  
 the mindes of the *Philippians*, & what a  
 sacred charme doe's he make use of? *If  
 (saith he) there be any consolation in Christ,  
 if any comfort of love, if any fellowship of the  
 spirit, if any bowells of mercies, fulfill my joy.  
 But above all these, doe that. He goes on  
 shewing like minded, having the same love,  
 [Εὐφροσύνη & ὁμοθυμία] being of one accord,*  
 no. 11. v.

of one mind. I verily beleive, that Eloquence  
 her selfe, if she had a tongue to speake, she  
 could not have spoke more emphatically:  
 where each word is a sharp dart, peircing  
 and wounding our very hearts and soules.  
 I will adde onely that long chaine of Vni-  
 ties in the same Apostle to the *Ephesians*;  
*one body, one spirit, one hope, one calling, one*  
*Lord, one Faith, one Baptisme, one God and*  
*Father of all:* all which make for that one  
 thing which he there aime's at, to wit,  
 that the *Ephesians* should endeavour to keep  
*the unity of the spirit in the bond of peace.*

As touching the danger, we all of us  
 know that the tyranny of the Romish An-  
 tichrist hang's over our heads: who  
 sweetly sings to himselfe that blacke and  
 fatall Maxime [*divide & impera*] set them  
*once at variance, and then you may quickly*  
*master them;* or rather, by setting them at  
 variance, you may confound and tumble  
 them into the pit of hell: for the king-  
 dome being once divided, Hell it selfe  
 cannot stand. Let us learn to be wise from  
 the examples of others: the *Guelphi* and

L

*Gibellini*

*Gibellini* [those two implacable and irreconcilable Factions] did agree together and joyne their forces, when the common Enemie came against them. and shall not We rowse our selves up to save & defend our selves?

As for the gaine and advantage I mentiond, can there be any greater gaine than Salvation? and yet even this too, the more common, the greater and better it is. Let us then (I beseech you for the love of God) set before our eyes the Greek Church, which now seeme's to sue and wooe to us for a brotherly union and agreement, as appeare's from that *Confession of Faith lately set forth in the name of all the Eastern Churches by the right Reverend Father Cyrill Patriarch of Constantinople*: which agrees exactly with our *Protestant* Confessions in every Article set forth and published by him. We think I see this most ample & farre spreading part of the Christian world ready to fly into our armes & embraces presently upon the first newes of our unity and agreement amongst our selves

This is the  
Title of that  
Confession.

selves: which hope of ours should Christ be pleased to crowne with successe, this alone would farre outvie and surpasse in glory all the triumphs and trophies of all the Emperours in the world. But I hasten to your other Question.

The other CONTROVERSY.

*Concerning that unfathome'd mystery of  
Predestination upon the foresight  
of Faith and Workes.*

**T**His is that other Question (as I gather from your Letter) whereon as on a rock divers men (otherwise desirous of Peace) have dasht and split themselves. That therefore men may knowe, I have not of my owne accord sought after and caught at this opportunity to dispute, but rather am cast upon it against my will, my proceeding herein shall be not by way of disputation, but (as the Times rather require) by way of exhortation & advice.

I hope therefore the learned Divines of Saxony will take this my advice in good

part, wherein I earnestly pray and beseech them, first, that they would be reconciled to their owne *Luther* in this Point, who (as it did well become a child of Grace) did constantly hold and maintaine that the Grace of God is every way free and gratuitous. Next, that they would not, in the patronizing and vindicating of Divine Grace, suffer themselves to be outstript by Papists, nay Jesuites, and the prime Doctors too of that sect, *Bellarmino, Tolet, Pererius, Suarez, Salmeron, Maldonam* who have all of them exploded this Doctrine of *Predestination upon the foresight of Faith and Workes*, as pure *Pelagianisme*. Last of all, it is some wisdom for a man to profit by his enemy: there came out a book two yeares ago, written by *Will: de Gibieusse*, of the *Oratorian Order*, Priest and Doctor of the *Sorbon*, dedicated to the present Pope *Urban*: wherein are inserted the wordes of Pope *Clement* the eighth concerning the *Auxilia Gratia*: the summe whereof is this; *that this whole Doctrine ought to be squared and conformed to S. Austin's*

*Guil: de Gibieusse de litterate Dei & creatura- rum.*



Austin's judgement in the Point of Grace; that the same S. Austin ought be acknowledged and followed as a guide and leader, forasmuch as that good Father seeme's to have omitted nothing which concernes the said Controversies: and because (saith he) many of our Predecessours have stood up so stoutly for that Doctrine of S. Austin concerning Grace as if they desired to have it continued in the Church as her right of inheritance, it is not meet I should suffer her to be deprived of this her patrimony. Thus farre that Pope: unto whose judgement (I will not say, for the authority, but the truth of it) I nothing doubt but Calvin himselfe, were he now living, would subscribe: And he that shall read Calvin's writings, will quickly grant, that in these Controversies he had more than an ordinary share of S. Austin's Legacy.

Thus you see, Sir, how that partly your importunity (who are such an earnest Factor for Peace) and partly my own zeale in so necessary a Cause, have made me exceed the accustomed bounds of a Letter wherein, if you finde not much judge-

ment, yet may you behold my care & desires for Christian Peace. The author of all true peace, our Lord Jesus Christ, strengthen and enable you by the power of his holy spirit cheerefully to goe thorough with this so waighty an employment for the publike Peace of his Church. Farewell.

THOMAS DURHAM.

Postscript.

*That we should thus first seek and sue for brotherly love & unity, is so farre from being any prejudice to our cause, as that it is rather to be counted an honour to us: in that we herein follow the precept and practice of God himselfe, of whom the Evangelist saith, 1. Joh. 4. 10. He first loved us.*

THE  
OPINION OF THE  
RIGHT REVEREND FA-  
THER IN GOD JOSEPH  
HALL Bishop of  
EXETER.

**T**Hese Articles of Religi-  
on wherein the Divines  
of both sides doe fully a-  
gree, are abundantly suf-  
ficient, both for a Christi-  
an man's salvation, and  
likewise for the establishing of a firme &  
lasting Peace in the Churches of God. As  
for the rest, I would not have them recko-  
ned amongst the Apostle's [*αἰτιαματικαὶ ἐν-  
τις*] *foolish Questions*: doubtlesse they  
are such as may perhaps not unfildy bee  
sent to the Divinity-Schooles, there to bee  
thoroughly discussed: but by no meanes  
ought

ought they to disquiet the Peace either of any Christian soule , or of God's holy Church. What doe we professing Christian Charity and love, if we still obstinately refuse to indolge our Brethren this litle liberty of dissenting from us in doubtfull & difficult Schoole-questions? Seeing wee know very well that our good and gracious Saviour passed over with silence and toleration great and greivous Errours in comparison of these ( if it be granted that these are Errours, ) and that too even in such as were of his owne household and retinue.

*There are but three things about which the reverend Divines of both sides profess themselves to differ.*

**T**H E first is, whether or no our Lord and Saviour Jesus Christ be truly omniscient, omnipotent , and omnipresent, not only according to his Divinity, but also according to his humane nature, by vertue of the personall Union? That the Lord  
Jesus

Jesus (to wit God and Man) is in both his  
 natures omniscient, omnipotent, and om-  
 nipresent, is confest on each side; this be-  
 ing granted, the word [according] is a  
 mere Schoole nicity. How farre the ver-  
 tus of that hypostaticall union extend's it  
 selfe, the holy ghost is silent and a Christi-  
 an may safely be ignorant of it. Let the  
 Doctors, if they list, dispute and busie their  
 braines as much as they please about this  
 matter: it will be enough for a Christian,  
 to knowe that he hath a Saviour who is  
 both God and man, to whom all these at-  
 tributes truly belong and appertaine. Nay  
 even Divines themselves have enough  
 wherein they may be satisfied, so long as  
 this be granted on both sides, that even the  
 humane nature considered personally is  
 omniscient, omnipresent, & omnipotent:  
 which we call of us roundly and readily  
 professe without any doubt or scruple. O  
 what enemies are we to Peace, if we will  
 yet needs quarrell amongst ourselves! In  
 all this, I wish we would carefully re-  
 member that usefull distinction of John  
 M Gerson,

Personne ſe quelcun de neceſſaire fidei, quādam vero de fidei devotione: that there are ſome things eſſentiall and neceſſary to Faith, other ſome things which ſhee piously and devoutly beleeves, but yet they are not of ſuch neceſſity as the other: the former are ſuch as may not ſo much as bee once doubted of, but theſe latter may admit of an error; we may ſafely either ſuſpend our aſſent unto them, or poſitively diſſent from them.

The ſecond Article wherein they differ, is concerning the manner of receiving Chriſt in the Eucharift. Both agree, that Chriſts body is truly and really given, taken, and eaten in this Sacrament together with the outward Elements: All the queſtion is concerning *Unworthyness*. An unworthy Queſtion truly it is, that the publike Peace ſhould any way be diſturbed about it. We willingly grant both of us, that even ſuch as are *Unworthy* doe eat that which by a ſacramentall Union is Chriſts body; and that therefore they are guilty of the body and blood of Jeſus Chriſt.



Christ. What doe wee now making any more adoe about the manner of their eating, whether it be *Orall* or not? Let Christians make this their care, that they themselves may be found worthy Communicants, and let them not trouble themselves to knowe how those which are unworthy are partakers of Christ. How farre the vertue of that Sacramental Union extends it selfe, and whether the manner of this eating be *Orall* or *Spirituall*, let the Schools dispute it. Christians need not be too curious in enquiring after it; nor is it fit wee should disquiet the Churches Peace, by refusing to indulge mutually one another a liberty of Opinion in such nice Points.

The third Article is that fatall Point of *Predestination*: about which, Divines of both sides expresse themselves varioustly, but yet modestly and discreetly. In many things, and such as are of most moment, their judgements on both sides are the same: as, that election is most free, & proceeding from the meere mercy of God, that God found not any cause or occasion

in those whom hee elected; the sight whereof might move him to abuse them rather than others; but that he did from all eternitie reprobate and predestinate to eternall damnation such as persevere and persist in their finnes and infidelity; not by any rigid and absolute degree without having any respect or regard to sin, but out of his most just judgement; so as all the cause & the blame of it ought to be sought for in themselves. In this they are at a stand; that the foresight of Faith and Perseverance is by the reverend Divines of Saxony placed before the act of God's Election: so as God did from everlasting foreordaine such as he fore-saw would in time beleeve, &c. Certainly of all the Questions about Predestination, this concerning the order of his Decree is least materiall. seeing we know assuredly that the infinite & all-wile disposer of things performes all this with one single & most simple act. There is nothing more certain than that God did foresee who would beleeve, and that he did predestinate such as should

should be saved: let but this then be granted (which they of *Saxony* willingly professe) that Faith is the sole gift of God, and that whatsoever good there is in the Elect, all of it doth originally proceed from the free grace & meere mercy of God, which was bestowed on them in Jesus Christ from all Eternity; I say, let this be granted, and doubtlesse there can be no danger in that Opinion of *Provision* or fore-sight: God from everlasting fore-saw that, which he himselfe from everlasting decreed to bestow in time upon such as should beleive. All this is sound and safe, nor is there any cause why any further strife & contention should be made here about.

In all this, I embrace and applaud this Christian and brotherly moderation and holy desires of Peace: thus it becomes Christians, thus it becomes Divines. I am much deceived, if this modest and seasonable appeasing and calming of men's minds doe's not promise a firme and perpetuall Peace to God's Church. Thou

God of Peace, in thy good time accomplish it: give care to the prayers of thy People, and grant that all Christians may be of one heart and one way, till at length we come, by Thee who art the Way, to Thee who art the Life. *Amen, Amen.*

From the Palace at

*Exeter. Febr. 25.*

1634.

*Which is the humble, daily,  
and devout prayer of*

**JOS. EXON:**

THE OPINION OF THE  
HONORABLE LORDS OF THE  
JUDICIAL COMMITTEE OF THE  
HOUSE OF COMMONS

IN ANSWER TO A RESOLUTION  
PASSED BY THE HOUSE OF COMMONS  
ON THE 11TH OF JANUARY 1851

THE OPINION OF THE  
HONORABLE LORDS OF THE  
JUDICIAL COMMITTEE OF THE  
HOUSE OF COMMONS  
IN ANSWER TO A RESOLUTION  
PASSED BY THE HOUSE OF COMMONS  
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IN ANSWER TO A RESOLUTION  
PASSED BY THE HOUSE OF COMMONS  
ON THE 11TH OF JANUARY 1851

TO THE HOUSE OF COMMONS

IN ANSWER TO A RESOLUTION  
PASSED BY THE HOUSE OF COMMONS  
ON THE 11TH OF JANUARY 1851

IN ANSWER TO A RESOLUTION  
PASSED BY THE HOUSE OF COMMONS  
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IN ANSWER TO A RESOLUTION  
PASSED BY THE HOUSE OF COMMONS  
ON THE 11TH OF JANUARY 1851



Afterwards the same M<sup>r</sup> John Dury sent unto the L<sup>d</sup> Bishop of Excester a Coppy of a certaine piow and peaceable Decree, made & published by a generall vote at a publike Meeting of the States in Franckfort: requesting his Opinion concerning the meanes and manner how this good worke might be advanced: whereunto he had returned him this Answer.

TO







TO  
HIS MOST FAITH-

full, learned, and loving freind

M<sup>r</sup> JOHN DUR Y, all

*happineffe.*

SIR,



Have read over, with a  
great deale of delight,  
the Transcript you sent  
me of that Decree for  
Peace, which was lately  
signed by all the Prote-  
stant States and Delegates assembled at  
*Frankfort*: than which Decree, nothing  
(in my Opinion) could possibly have  
been devised more full of prudence and re-  
ligion: nor doe I see (as the case now  
stand's) what more could be once hoped  
for; or what could possibly have beene

N

proposed

proposed and resolved upon that might  
 more conduce to the advancement of the  
 publike Peace, which all good men so  
 much wish and desire. Thus it was meet  
 that the holy Citizens of God's Church,  
 that pious Princes and Peeres should thus  
 carefully provide for the Peace and safety  
 of Christendome And blessed be God, the  
 bestower of every good gift, the Author of  
 Peace, who did put into their noble hearts  
 those holy desires and purposes: may the  
 same good God be plealed, at length to fi-  
 nish this his owne work so hopefully be-  
 gun, and crowne it with successe. And  
 truly neither our prayers nor our utmost  
 endeavours shall ever be wanting hereun-  
 to: neither know I well upon what hopes  
 it is, but methinkes my mind doth confi-  
 dently promise and presage a happy issue  
 to this holy enterprise. For indeed what a  
 small and slender hedge is it, which now  
 divides and part's us. We doe all of us of  
 the Reformation, receive and approve the  
 same Scriptures, the same Creeds, the same  
 Augustane Confession: onely in one Arti-  
 cle

cle the sense is so doubtfully expressed, that the Author himselfe did not thinke it safe to adhere to the letter of it. The foundation of the Christian Faith is, amongst us all, one and the same, entire and unshaken; there's not so much as one stone in it, or the least price of coement, about which any question either is or can be made. Upon this Foundation there are built certain Pointes of Schoole-divinity, about which alone we so hotly contend: but what are these to a Christian? What are these to Salvation? In what a safe and quiet state might the affaires of Christendome have been, if such nice Disputes of curious and over-busie heads had never been heard of; if learned men could have contented themselves with some generall formes of expressing the Trueth, and not presently to have sifted Divinity so over-nearly as they have done?

But seeing these strifes, which are not onely unprofitable, but very hurtfull and prejudiciall to both sides, are thus unfortunately raised; what better advice can be

thought upon for the setting and composing of these stirres, than that the Faith be brought back againe to its primitive simplicitie and plainenesse, by the publike authority and joynt consent of the Christian Church? And that in this confused mixture and multiplicity of matters of beleife, the Christian world be taught warily to distinguish betwixt the genuine and proper Articles of Faith, and the lesse necessary additions of Schoole-conclusions: which truly in this very businesse is a matter of no great difficulty to performe. This especially is fundamentall, *Christ is both God and Man*; and so likewise this, *Christ, God and Man, is truly omniscient, omnipotent, omnipresent*: now if any shall adde further, *Jesus Christ, according to his humane nature, is omniscient, omnipotent, omnipresent*; truly that word [*according*] seemes to be farre off from the Foundation; 'tis a Scholasticall notion, and to be turned over to profest Divines; but it is not fit the Salvation of plaine and illiterate Christians should be made to hang and depend upon such a subtle

subtle and nice Point as this is. Can these knowe, or are they bound to know, how farre the vertue of the hypostaticall Union extend's it selfe, or what the bounds are either of those faculties or operations wyhich flow from that union of the two natures? Certainly if God had intended this for a necessary Point to be knowne by all men, he would not so sparingly and obscurely have revealed unto his Church a mystery so fundamentall and important. I dispute not the trueth of the Point, (nor is this pertinent to my purpose,) onely I question whether it be of necessity to be beleived. Let us view a comparison betwixt things humane & divine, although what similitude can there bee'twixt Earth and Heaven? Man consists of a soule and a body united one to the other: and yet notwithstanding, each part hath its severall properties and actions, which are usually attributed (and that very rightly too) to the whole, the whole man hath the use of sense, doth understand, eat, walke, sleep, dye: thus much even sense & reason doth

unanimously y<sup>e</sup>vince, w<sup>ill</sup> any man here  
upon say, that this also is of equall necessi-  
ty to be knowne, *as according to his body*  
*hath the use of sense and reason; and according*  
*to his soule he doth see, walke, sleepe, and dye?*  
Truly the same that Reason is, in respect  
of intelligible matters, the same is Faith, in  
things spirituall and divine: I am not ig-  
norant, how much they differ in their  
Subjects; yet nevertheless the necessity of  
the things which are either to be known  
or beleived, is alike different in both. Such  
Truths as therefore as are certaine, such as  
are necessarily to be beleived, and appar-  
ently fundamentall, let us all unanimously  
embrace and professe them: as for the  
rest, let Divines (if they please) busie their  
heads with them, but let not the plaine &  
common sort of Christians trouble them-  
selves about them more than needs. But if  
it may seeme to make any thing for the  
publike Peace, that we come as neare as  
we can one to another in the formes and  
manner of expression; let us but say (as  
\* *Hier. Zanchy* sometimes alledged out of

\* *Zanch. Ju-  
dicio de diffi-  
dio Cens in  
fine Miscella-  
neorum. Quod  
idem probatur  
à Zutuglio ibi-  
dem citato.  
Vide etiam  
Feildium no-  
stratem, in lib.  
de Eccles. &  
Appendice,  
Vid. lib. 3. de  
Ecclesia. c.  
35. & 42. &  
Append. parti.  
1. respons. ad  
secundum ca-  
put Higgonii.  
Vbi etiam ci-  
tantur Pic.  
Miron. & Cai-  
tanus, alii.*

-overlaid

8-11

Innocent



Innocent and the Schoole men) that even  
Christ's humane nature according to its  
personall essence is omnipresent, &c. and  
I see no reason why both sides may not  
say will not readily consent and agree  
to it. Here let us fixe, let neither side pro-  
ceed any further beyond this, and wee are  
safe.

In the Point of the Sacrament this is  
certaine and fundamentall, that the true  
and essentiall body and blood of Christ is  
truely present, offered, and received in that  
holy Supper, but whether of its owne it be con-  
parably present in the Bread & Wine, whe-  
ther or no (by a supernaturall vertue of  
the consecrated Elements) it be really re-  
ceived and eaten, even by wicked and un-  
worthy Communicants: this is a matter  
of Theologicall Dispute, and such as (in  
the judgement of Luther, Melancthon,  
Justin Jonas, Osiander, Brennus, Stephanus  
Agricola, yea & of Oecolampadius, Zwingli-  
us, Bycer, Hedio) ought not to infringe  
Christian love and Charity. And upon  
this promising signe was begun that fa-

mous Agreement at *Marpurge*, in the yeare  
 1529. That likewise is well worthy to be  
 kept in perpetuall memory, which is rela-  
 ted concerning the meeting at *Witemberge*,  
 in the yeare 1536, by *Ludowick Rabus* Pa-  
 stor at *Ulme*, in his History of Martyrs:  
 with whom agree's *John Swiccius*, Pastor  
 at *Constance* (cited by *Hospinian*) who was  
 there present at that time; and tis to be  
 seen likewise in the English writings of  
*Bucer*: there were present at that Mee-  
 ting, of the one side, *Capito*, *Bucer*, *Musc-  
 lus*, and the rest of the more eminent Di-  
 vines out of the cheife Imperiall Cities in  
 high Germany; of the other side, *Luther*,  
*Philipp*, *Jonas*, *Pomeranus*, *Craeiger*, with o-  
 ther Doctors & Preachers of *Witemberge*:  
 and after some expostulations, and divers  
 Speeches to and fro, wherein both sides  
 freely & fairely delivered their Opinions,  
 at length *Luther* (stepping a litle aside  
 with his Associates, and conferring with  
 them about it) concluded with these  
 words: *If yee beleive and teach, that in the  
 holy Supper the very body and the very blood*

of

of Christ offered, given, and received; and  
 not the bare signes bread and Wine; and  
 that such giving and receiving is true, and  
 all, not onely imaginary; the strife betwixt us is  
 at an end, and we doe acknowledge & receive  
 you as our deare Brethren in the Lord. All  
 this Bucer, Capito, and the rest plainly and  
 freely affirmed: whereupon they joynd  
 hands, and so parted. Indeed the waters  
 were then calme and quiet; not tossed  
 with any stormy and tempestuous winds;  
 and therefore they did clearely shew and  
 represent the face of Truth. Why doe  
 not we in like manner now at last begin  
 to bewise? And having passed those tem-  
 pestuous and troublesome times which  
 afterwards followed, why doe we not sit  
 downe and rest our selves in this old and  
 safe harbour of Peace and Unity?

Concerning the Point of *Predestinati-  
 on*, how doth the Church of Christ groane  
 under the burden of a number of huge &  
 high-swolne Volumes? Yet when wee  
 have done all we can, and wearied our  
 selves and the Christian world with our  
 O wrangling

that shal  
 becom  
 shal becom  
 shal becom  
 shal becom

These heads  
are granted  
on both sides  
in this Con-  
ference.

wrangling pens this will still remaine to be knowne and beleived by all men. 1. that God from all eternity out of his mere good pleasure did immutably elect some unto Salvation. 2. that none were elected by God, nor shall be saved, who doe not beleive in Jesus Christ, and persevere in this Faith. 3. that none can beleive in Christ, save onely they whom God is pleased to enable hereunto, and to worke it in them by the effectuall grace of his Spirit. 4. that God did not damne, no nor reprobate any man, but with an eye to sin: so that all the cause & the blame of mens Damnation lie's in themselves, but the cause of Election and Salvation is in the mere grace and mercy of God. Now all this is confest on both sides. I know right well, there are infinite Questions & Controversies raised about this Point: Let every man on God's name enjoy his owne Opinion: I will not prescribe to any man. For my selfe, if any man be desirous to know what my Opinion herein is, I freely professe my selfe to adhere to the Articles

cles of the Church of England, and to the judgement of our English Divines who voted in the Synod at *Dort* (wherein my selfe was present.) But what is there in this profound Point, about which vulgar and illiterate Christians need to trouble themselves, save onely that plaine & obvious Truth confest by all? For the rest, let Divines dispute them in the Schooles; but it were well if they would forbear to medle with them in the Pulpit. How are the very same Controversies, and others of greater waight and moment, still on foot in the Church of *Rome*, and yet so warily and wisely doe they carry the matter, that the publike Peace is notwithstanding preserved amongst them. Let vs learne wisdom from them who professe nought but enmity towards us. Would but Christian Princes by their Authority decree, & Divines fairely and moderately containe and keep themselves within these bounds of Disputation and Controversie (bounds indeed larg and spacious enough,) wee should have a lasting & firme Agreement,

the Church would flourish in Peace and  
Tranquillity, and lastly Truth would be-  
come victorious and triumph over the  
common Enemy.

That this may be brought to passe (as  
we all wish and desire it should) the hos-  
norable States and Delegates did very  
wisely propose and advise that a publike  
Meeting of peaceable Divines should be  
summoned and sought for by Invitatory  
Letters: that the freindly & laudable Con-  
ference, which was begun at *Liswich*,  
should be reassumed and prosecuted with  
like modesty as it had formerly been be-  
gun, that all such Divines of note & emi-  
nence as cannot be present, at that meet-  
ing should send over their Opinions and  
advice, that all the Fundamentalls of Re-  
ligion necessary for Salvation, should be  
determined, and all other Points laid aside,  
and turned over to the Schooles: if need  
should require, that in the meane time  
men's tongues and pens should be enjoye-  
d meditation on Gods Silence, that lastly  
publike Prayers should be solemnly made



in the Churches of both sides for the successe of this good worke. Let but these things be done with an upright heart, in the feare of God, and wee need not doubt of a happy issue: it is God's own Cause, he will not be wanting to himselfe.

For you, M<sup>r</sup> Dury, who have hitherto with such zeale, such unwearied paines, so many dangers, so great charges, prosecuted this Designe so well pleasing to God, his Angells, and men; truly you have deserved so well of the whole Church, as that all good men must acknowledge themselves much indebted to you. Goe on (worthy Sir) with your great undertakings, and put a period to this good worke: or rather, may the great God of Heaven & Earth doe this for you and us all, and may he still preserve and prosper you in these trauales and labours of yours. Farewell from

*Your loving freind*

JOS. EXON:





THE  
**OPINION OF THE**  
**MOST REVEREND FATHER**  
**IN GOD JAMES Usher Lord**  
**Arch-Bishop of ARMAGH and**  
*Primate of Ireland, with some o-*  
*ther Reverend Bishops*  
**in IRELAND.**

**R**Everend and much respected  
 Brother in Christ; Wee had  
 long since by common con-  
 sent made ready an Answer to  
 your former Letters which you writ unto  
 us severally some Moneths ago: but be-  
 ing desirous to have likewise a generall  
 Subscription to it according to that agree-  
 ment which should be betwixt fellow-  
 brethren of the Clergy, we deferred the  
 sending of it somewhat the longer in  
 hopes of a meeting. You desire us now in  
 your

your second Letter dated from *London* *March 20* that we would give you our O-  
pinion concerning the Conference at *Lips-  
wich*; the rather, because that Conference is  
likely to have some effect and influence  
upon the busines you have in hand; Thus  
therefore, that meeting (though it was  
called for other ends and reasons) yet see-  
ing it was holden with such good suc-  
cesse, and that the chiefe Divines of both  
sides had so faire & freindly a Conference,  
heard one another with such patience, &  
parted with such love and brotherly affe-  
ction, it is a very good signe that this mat-  
ter is from the Lord, and from this good  
beginning who can chuse but hope for a  
happy and successfull issue?

But yet notwithstanding, they parted  
differing about three Points, it is well that  
they differed but in three; & tis better yet,  
thas given in those three Points they agreed  
in most things, and such as are of greatest  
moment; nor was their difference so  
much about the thing it selfe, as about  
some Pointes of expression, which for the  
most

most part we cannot so easily forget and  
cast off after we have been long accusto-  
med to them. For seeing it is confest on  
both sides, that Christ hath two natures in  
one person so inseparably united, that nei-  
ther can they be divided nor are they con-  
founded but still remaine distinct and se-  
yerall without all mixture or equality (so  
much as of their Properties,) to what end  
is it to quarrell about improper and figu-  
rative Propositions? so likewise in the Eu-  
charist, seeing they both agree that the  
Faithfull doe eat not only the fruit and be-  
nefit, but the very essence (or Substance) of  
Christ's body, and that on God's part the  
Sacraments are exhibited entire & perfect,  
the thing signified together with the sign,  
what doe they contending about Hypo-  
crites and unbelievers? tis all one as if Phy-  
sicians should fall a disputing about a dead  
man, whether or no the Potion he tooke  
hath any operation upon him. There re-  
maines yet that other much controverted  
Question touching *Predestination*; and  
yet even in this too it would be no hard

P

matter

matter for them to be reconciled; were  
 but spleen and partiality laid aside, and in  
 the doctrine of a reverent and modest  
 search how we pry too farre into God's se-  
 cret Counsells placed and planted: seeing  
 the best and ablest Divines of both sides  
 acknowledge, that in many Questions a-  
 bout this mystery we must be faine to take  
 up *S. Paul's* exclamation, *O the depth!* and  
 this is both lawfull & sufficient for them  
 to rest and hold together in those cleare &  
 undoubted Truths, namely, that the Ele-  
 ction of such as shall be saved, was made  
 in Christ; that the destruction of all such  
 as perish, is from themselves; that Salvati-  
 on is from God; that Faith (yea even fore-  
 seen Faith) is not from our selves, it is the  
 gift of God; that we may not boast of any  
 thing; seeing we have nothing of our  
 own, all must be ascribed to God, as *S. Cy-  
 prian* of old devoutly and pithily spake.

Thus you have, both what we hope &  
 conceive of the Conference at *Lipsich*.  
 But the most principall and speciall thing,  
 which should be earnestly prest and incul-  
 cated.



cared, is this, that in Divine matters, especially in such high and difficult mysteries as these are, which are rather to be adored than pried into; we ought to have a certaine and set Rule to speake by, as *S. Austin* sometimes prudently and piously counselled: & therefore it would be a very safe and good course for us to reframe from all novell and new-fangled expressions, and to confine the liberty of Prophecyng to such Formes and Phrases as the holy Scriptures doe furnish us withall. It remains, that we earnestly beseech the God of Peace to brise *Satan* under our feet; & that shortly unto which God we heartily commend you (Reverend Brother) & rest

world (as of the Religion  
of the Romans and the Reformed  
in our Quarters of the  
But most affectionate friends  
other Christians in the  
and *JAMES ARMSTRONG*  
and gather  
*WILLIAM KILGORE*  
into on the  
we

THE JUDGEMENT OF THE  
 same right Reverend Father the Lord  
 Arch-Bishop of ARMARON, delivered  
 in a Sermon of his preached be.

June 20th. 1624.



In this day wee should  
 take a survey of the sever-  
 all Professions of Christi-  
 anity, that have any large  
 spread in any part of the  
 world (as of the Religion  
 of the *Romane* and the *Reformed Churches*  
 in our Quarters; of the *Egyptians* and  
*Ethiopian* in the South; of the *Grecians* &  
 other Christians in the Easterne parts,)  
 and should put by the Points wherein  
 they differ one from another, and gather  
 into one body the rest of the Articles  
 wherein they doe all generally agree; wee

THE

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should

should finde, that in those Propositions  
 which without all Controversie are uni-  
 versally received in the whole Christian  
 world, so much trueth is contained, as  
 being joyned with holy obedience, may  
 be sufficient to bring a man unto everla-  
 sting salvation. Neither have we cause to  
 doubt, but that *as many as doe walke accor-*  
*to this rule* ( neither overthrowing that  
 which they have builded by superindu-  
 cing any *damnable heresies* thereupon, nor  
 otherwise vitiating their *holy Faith* with  
 a lewd and wicked conversation ) *peace*  
*shall be upon them, and mercy, and upon the Is-*  
*rael of God.*

Gal. 6: 16.



THE



different one from another about some

many now as length be united and made  
up into one body. We being much pleased

THE

OPINION OF SOME

FAMOUS DIVINES OF

the French Church,



Har which hath been  
the constant and earnest  
wills of all good men  
for these hundred yeares  
past and which by all  
wise men hath been e-  
steemed worthy to be purchased at any  
rate and with any paines though never so  
great this (we heare, to the exceeding  
great joy of our hearts) is at this day en-  
deavoured by some worthy servants of  
Christ with singular zeale, and not with-  
out good hopes of a happy successe: to  
wit, that the Protestant Churches which  
differ

differ one from another about some  
Points of Religion, laying aside or at least  
moderating on both sides their over-zeal-  
ous adhering to their own Opinions,  
may now at length be united and made  
up into one body. We being much joyed  
with this welcome newes, first of all we  
render all possible praise and thanksgiv-  
ing to almighty God the giver of all good  
things, that he hath been pleased to put  
such good thoughts and intentions into  
the hearts of his servants; and wee most  
humbly beseech him; that his blessing  
may go along with this good designe, &  
crown it with successe: next, we returne  
many thanks to those our reverend and  
worthy Brethren and fellow-Ministers,  
who have put their hands to this worke,  
and we doe highly applaud and admire  
their faithfullnesse, zeale, charity, and singu-  
lar magnanimity & courage herein. What  
a brave and noble spirit doe's it argue in  
them, that they could once hope for an U-  
nity and Peace of our Churches in these  
desperate and distracted times? Or that  
they



they durst venter upon a matter of such difficulty, which had so often been attempted heretofore by men of great abilities, but could never be brought to passe: What the event of this so great and good a designe will be, is in the sole power & pleasure of almightie God: but surely the very endeavouring and intending of so good a worke deserve's no little commendation: for, the bare purpose or having in one's heart and thoughts matters of great concernment, and such as may make for the good of Christ's Church, is a great and good worke, & never faile's of its reward from our bountifull God: although there be good cause to hope, that the paines which learned men take hereabout shall even with men too have its fruit & effect. For, now that they have spent their spirits and heat of contention, & wearied themselves with long strife and variance, it is more than probable that they will now at last entertaine those Counsells of Peace which they have hitherto out of spleene and passion rejected and set light by. Be-

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sides

sides, that most sharp plowshare of God's judgement wherewith for almost these foureteene yeares he hath furrowed and plowed up the French and German Churches, hath so subdued & broken up men's minds on each side, that never was there a more fit and reasonable opportunity for sowing and casting in the seeds of Unity and Peace, than now. Wee cannot chuse therefore but greatly approve, commend, and admire the purposes and endeavours of those worthy men who have imployed their paines in so necessary a worke: but since we understand how that they are desirous to knowe more particularly what our Opinion is of this whole businesse, let us proceed to set downe (as breifly and plainly as we can) our judgement herein.

Indeed it were much to be wished, that they who professe themselves Christs Disciples and followers, would all thinke and speake alike of matters spirituall and Divine; perfectly joyned together in the same minde and in the same judgement, (as S. Paul exhorts his Corinthians.) But since there is

so much weaknesse in man's understanding, and so great difficulty in Points of Divinity, that this perfect and absolute agreement betwixt pious men is a thing not to be had or hoped for in this world; in the next place it were to be wished, that they would agree and be of the same beleife about the maine & principall Heads of Religion; and for other matters which are of lesse moment and use, and such as do not any way make either for holinesse of life, or comfort of men's consciences, & consequently doe not necessarily pertaine to Christs kingdome (which consists in those two things) that they would in such wise beleive them as to beare with others who dissent fro them about such Points: For as we see in civill & secular matters, the best States-men are not alwaies of the same Opinion concerning the affaires of the Commonwealth; so likewise in the Church, so long as the summe and substance of Religion is agreed upon & maintained, no matter though in some other Points the judgements of the Faithfull be

Rom. 15. 1.  
Phil. 3. 15.

various and different: That this is lawfull, both the thing it selfe loudly proclaimes it, and *S. Paul* confirms it; who doe's not only permit but command us (more than once) to beare with such as differ from us in their Opinions: and 'tis the common and generall Opinion of all such Divines as have been of any note and esteem in the Church, ever since our Saviour Christs times downe to this present age.

Yet is not this so to be understood, as if all manner of Differences in Religion were to be tolerated: for even the same Apostle denounceth an *Anathema* against such as shall preach any other Gospell than that which he had preached; and the most moderate amongst the Fathers of the Christian Church have alwaies constantly held, that we are to shunne and avoid the company of Hereticks. For there bee some Opinions of those men who differ about Religion, which overthrow the very foundation of our Salvation, & destroy either that Piety or that Charity which wee are commanded by Gods word to practise

practise towards God and men: such are the erroneous Doctrines of *Romanists*, who will have that religious worship given to creatures, which God hath reserved peculiar to himselfe; who make our Faith to rely upon the judgement and authority of men; who severall waies overthrow the Priestly office of Jesus Christ; in a word, who have with their own inventions so stained and deformed the whole Christian Religion, that they have left no one part in it sound and untainted. Such likewise are the Opinions of *Socinians*, who (to let passe their other Positions) deny our Lord and Saviour Christ Jesus to be truely God: and if once you take away his Divinity, it will necessarily follow, that either wee worship a creature, or else that we doe not worship the sonne of God; both of which are manifestly repugnant to those Truths which are delivered to us in holy Writ as absolutely necessary to Salvation. We conceive therefore that no Peace in way of Religion can be had with these men, nor with

any others who maintaine any Errours of this nature, till they shall renounce these their private Doctrines. But for those who hold some erroneous Opinion which yet may consist with Piety, & Charity, and all Christian duties belonging thereunto, we think (as S. Paul seeme's to have determined) a Communion may be held with them. Wee may mildly admonish such, and when opportunity is offered, discretely reprove and instruct them; but to cast them out of the Church, and (for no other cause) to curse and excommunicate them as men in a desperate and damnable estate, this (in our opinion) is neither fitting nor lawfull to be done.

Now to apply this to the matter in hand, we conceive that to this latter sort all those Controversies doe belong which are agitated amongst Protestant Divines, touching *Christ's presence in the Sacramental signes*, touching *divine Predestination*, and some few other Points. For they doe agree in all such Points as conduce either to Piety towards God, or Charity towards



wards men; they maintain on both sides, that the Scriptures are of divine inspiration: that they are perfect, perspicuous, and authentick. they detest with one heart & mouth the Tyranny, and pernicious Doctrines of the Pope, and they equally keep off from entertaining a Communion with him; they have the same Sacraments; they worship the same Christ; they professe the same righteousness and holiness in this life and they expect the same glory in the life to come: in a word, so great and so wonderfull an agreement is there betwixt them about all saving and necessary Doctrines, that (did not the history of their affaires and those bitter contentions which have hitherto (more is the pity) been fomented amongst them; witness the contrary) there's no man but would thinke they had a meeting at the beginning, and by common counsell & consent agreed upon the same Confession of Faith. In such a multitude of mysteries, who can chuse but admire that there should not be above one or two Points wherein

wherein they did not fully agree? For even about the Eucharist, which is the maine matter of this woefull Division, they both of them grant that 'tis a Sacrament, not a Sacrifice; that it is to be eaten, not worshipped; both the two kinds instituted by our Saviour Christ (to wit, bread and wine) are neither transubstantiated nor divided one from the other by either side; they both acknowledge the same use and end of this holy Rite, to wit the commemorating of Christ's death, & the partaking of his body which was crucified, and of his blood which was shed for us. There is onely one thing about which they disagree, namely the manner how Christ's body is given to us and received by us in that Sacrament; the thing is the same on both sides, onely the manner of it is divers. This Difference, though it be but small, yet is it not (wee confesse) altogether of no moment: but that it should be of so great moment, as that it ought to make a breach of charity and affection amongst Brethren, a duty so useful and

and necessary to the Christian world, and so miraculously wrought amongst them by the hand of Heaven, this we utterly deny. Neither doe We alone deny it: to say nothing of our Brethren in *Poland*, and almost all the *Germans* which hold with us, who (as it is well knowne to all men) ever did, and at this day doe make the same reckoning and account of that Controversy as we but now did; to say nothing likewise of those famous Divines of both sides in *Saxony* and *Brandenburge*, who (as we have been informed) were lately of the very same opinion concerning these Points, when they had fairely discussed them at *Lipswich*, whither they were come with their Princes. But one thing there is which we cannot here omit to mention, a matter perhaps not so well knowne to forraigne nations, yet such a matter it is as we confidently beleive will be most welcome and acceptable to all good & peaceable men, to wit that the Reformed Churches here in *France* (whereof there are good store) have alwaies been of that same

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Opinion

Opinion touching these Controversies, & they have given testimony of this their Opinion, both heretofore sundry waies, and likewise now very lately by an expresse Decree made in a generall Synod held here at Charenton neare Paris in the yeare 1631. For when, upon occasion of a citizen of Elou (unto whose daughter a certaine young German of the *Augustane* Confession, as they call it, was a suiter) it was questiond, how we are to account and esteeme of such as are commonly termed *Lutherans*; all the Brethren which were there met, out of all the Provinces of *France*, and sent thicher from their severall Churches, did unanimously vote thus, *That seeing the Churches of the Augustane Confession doe agree with the other Reformed Churches in all the Principles and fundamentall Points of true Religion, and that in their Discipline and forme of Divine worship there is neither Idolatry nor Superstition: such of the Faithfull of that Confession as shall with the spirit of Charity and in a truly peaceable way joine themselves unto the publike Assemblies*

of

of the Churches in this Kingdome, and desire to communicate with them, may, without the abjuration of their former Opinions which they hold contrary to the beleefe of these Churches, be admitted to the holy Table, contract marriages with the faithfull of our Confession, and profess themselves in the quality of Godfathers to the children which shall be baptized, upon their promise given to the Consistory, that they will never sollicite such children, directly or indirectly, against the Doctrine beleived and professed in our Churches, but shall content themselves with giving them instruction onely in those Points wherein we all agree.

We are not ignorant, how that many objections may be made against this Decree by such as have a mind to contend & cavill: but such objections they are, most of them, as have but litle strength and validity in them, and such as can no way stand in comparison with those waighy reasons wherewith the Christian Faith and Charity doe furnish us. It is not our purpose to insist on every particular; onely in general, we think it not amisse to put men

in minde of two things, which if they were observed with that care as it fitting, both sides perhaps would henceforth judge more mildly and charitably of each other than hitherto they have done.

First then, speciall heed would be taken by us, that the assertions and Opinions of private men, though Doctors, though of never so great esteem and repute amongst their own men, be not father'd on that whole Church wherein such men live, as the common and generally received Doctrine of them all. For what can be imagined more unequal, than that one mans crime, or commendation, should be imputed to all: and what by him hath been spoken well or ill, should be rewarded or punished in others, who were so farre from deserving any such matter, as that many times such things are fastned on them as they never so much as once heard of from others, or once thought thereupon themselves. The generall Doctrine of each severall Church is laid downe, and comprised in publike Confessions, severall for each



each side; Their's (namely the Doctrine of the *Lutheran* party) in the *Augustane* Confession (as they terme it;) that of the other side, in many severall Confessions, diversly expressed according to the diversity of Countries and Kingdomes. From these are we to judge and esteeme what is held and maintained by both: seeing they doe all professe themselves to assent and adhere to these, and that they will live & dye in this Faith. But (for ought I know) neither doe they so generally approve the writings of *Brentius* or *Chemnitius*, nor doe these so farre magnifie *Piscator* or *Beza*, as if they would that whatsoever is affirmed by those men, should be admitted and acknowledged as the common and necessary Faith of all Christians. Nay so farre are they both of them from this folly, that they themselves freely reprove and censure their own men, and mark out many passages in their writings, as different from the common and received Doctrine of their Church. Whence it follow's, that the sayings of such men, who-

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(never they be, are unjustly, and (to speake the most favourably of it) preposterously fathered on the whole Church in which they lived. And yet notwithstanding, what else are all those Tenents with which Protestant Divines cast one another in the teeth, with which they upbraid one another as if they were the publike and generall fautes of the two adverse parts, and for which they so labour to draw one another into envy & contempt? I say, what else are they but the private Positions of some particular Doctors on both sides, vented many times either in choler and passion, or out of a vehement zeale to maintaine their Cause, when they were hard pressed & put to it either with the difficulty of the things themselves, or the subtilty of an acute adversary, and so, spake rather out of necessity than judgement and premeditation. For truly so sound and untainted are the publike Confessions of our Churches on each side, that there is very litle and hardly any thing which either of them, can finde wanting

in the other's Confession. Our Divines in Germany doe commend the *Augustane* Confession; and no doubt but our Brethren the *Lutherans* will in like manner approve of ours, for the farre greater part of it; would they but once be pleased to read it over impartially without passion and prejudice. Certainly neither in that Confession of theirs shall any man meet with that *Ubiquity* of Christs body, which wee condemne in *Lutheranismes*; nor in this of ours; that *Stoickall Fate* so much objected against us.

But a second fault there is; very frequent amongst men of both sides, and almost hereditary, which ought (as we conceive) with all care and diligence to be shun'd and avoided in this businesse: namely, that they who maintaine any Position, should not bee thought to hold whatsoever seemes to us to follow thereupon by the rules of disputation. For it often fall's out, that he who hold's a Principle from which such a Conclusion is inferred, may notwithstanding be utterly ignorant

norant of that which is inferred from his Principle. For instance, he that first observed the Leadstone to point towards the North Pole, did not forthwith perceive all the severall experiments that have been afterwards made from thence for the use and benefit of Navigation: for Conclusions lye hid and buried in their Principles, nor are they deduced thence without some paines and study. He therefore who hold's some Principle, and withall doth either not heed and regard it, or else considers it, but with an Intellect which is either dull or prepossessed with anger or affection or some other passion, this man, from that Principle of his which hee understand's, doth not straightway understand whatsoever may be knowne and concluded from it. Thus they who live in the Papacy, having their mindes bewitched (that I may so speake) with the authority of their Leaders, though they grant with us that the sinnes of men are most fully expiated by that sacrifice offered up by Christ on the Crosse, yet can they

they not hence conclude (although it evidently follow hereupon) that their Sacrifice of the Altar is vaine and superfluous. Now was he who understand's some one Truth, is sometimes ignorant of other Truths which are consequent thereupon: so likewise he who hath some erroneous Opinion, must not therefore be thought to hold and maintaine all the absurdities that may be inferred from it: for there's the same account to bee made of consequences either way. Thus *Terrullian* of old, and many of the ancient Fathers, taught that the humane soule is derived from the Father to the Sonne by way of propagation; but that it is mortall; which followes upon the former, this they were so farre from granting; that they did alwaies expressly deny it. As therefore wee doe not say that the Papists doe therefore deny their Sacrifice of the Altar, because they grant (as wee doe) the perfection and sufficiency of that Sacrifice which was offered up by Christ on the crosse, though in all good consequence this overthrowes that

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these sacrifices of holies for neither doe we  
think that Irenaeus, or others of the same  
Opinion, touching the original of man's  
soules ought to be charged for holding the  
Soules to be mortall; because this latter er-  
rone seems to be deducible from the for-  
mer. *small and odious*

Now then how extreme faulty in this  
kinde Divines of both sides have bene;  
who is there that sees not? For we com-  
monly charge our Brethren (the *Luther-  
ans*) with *Eutychianisme*, (though they in  
the mean times deny and disclaime it,) be-  
cause this error, as we think, follows up-  
on their Doctrine concerning the Lord's  
supper; they againe on the other side, stick  
not to charge us with *Ikincorne* nor what  
monstrous Opinions, as if we made God  
the author of all sin and wickednesse, & af-  
fections which we justly abhorre & re-  
membre as. because they perswade themselves  
that this may be gathered from our Do-  
ctrine about Gods Predestination and  
Providence. Wee will not here dispute  
whether these things be rightly inferred  
yea



yes or no from our severall Tenents and Opinions on both sides: It sufficeth, that whatsoever they be whether justly or unjustly pin'd upon our Opinions, they are denied by us both: nor can we ever be induc'd by any arguments whatsoever, to grant that they are agreeable and consonant to our Faith. For so long as this is done (as indeed it is,) it is manifest from what hitherto hath been delivered, that neither can they without injustice and calumny be charged with *Eusebism*, nor we with those monstrous and damnable Opinions, although both these errors could by true & solid consequence be concluded from our severall Positions, (which yet neither side will ever confesse for their own part.)

Seeing therefore that all or most of those Doctrines which the one side taketh in the other as pernicious and such as cannot consist with Salvation, are but either the private Opinions of some particular men, or else but Corollaries and conclusions violently wrested by force of argument out

of their severall Opinions, nor could but  
 men (as in reason they might) be bound to  
 faith to anything on our behalf, but only  
 that which their whole Churches expres-  
 sly say as they profess for their rooted O-  
 pinions, it would be very easie to main-  
 taine that all the Dispute and Controver-  
 sie which is in agitation betweene them is  
 such as may be tolerated; and that there is  
 not anything committed in the Faith and  
 Doctrine of either side, which over-  
 throwes a Salvations, and so is not to be  
 held. Now since in this once agreed upon  
 and believed on both sides, there would  
 remaine little or no difficulty in this whole  
 business, wherein worthy men doe at this  
 present employ themselves, namely of see-  
 king Peace and Unity amongst our Chur-  
 ches. For seeing there are but two waies  
 possible of being reconciled, either, that  
 one side shall renounce their private Opi-  
 nions, and come over to the others, or else  
 that both sides shall joyn together, retai-  
 ning their severall Opinions, and by a mu-  
 tual condescending shall each of them to-

lerate.

lerate that which they dislike in the o-  
ther's Doctrine; especially if it be such as  
cannot be altered without perill and dam-  
mage to a whole Church; the former of  
these two waies (as we conceive) is not  
now to be stood upon; whereof triall hath  
been heretofore made not onely without  
successe but with much danger & harme,  
as appears sufficiently from those many  
Disputations & Conferences which have  
been held betwixt both sides during this  
whole Age; whereby hatred and enmi-  
ty hath been ingendred rather than extin-  
guished, and the number of Controversies  
rather increased than diminished. Wee  
must therefore betake our selves to that o-  
ther way of being reconciled; and in it  
must we employ all our paines and cares  
& studies, as being indeed both the only-  
calic and lawfull way; yea and necessary  
too in our judgement. And that wee may  
at length attaine unto this, it would not  
be amisse (as we conceive) to proceed af-  
ter this manner and method; first, wee  
must endeavour that a kinde of Truce and

Cessation from our strifes & contentions may be agreed upon and enjoyned the Divines of both sides, and that they be stirred up and exhorted to take this whole businesse into consideration; this being observed, in the next place speciall diligence must be used, that after a meeke, freindly, and most perswasive manner it be made appeare to all, that we are not at variance about any fundamentall Point of Christian Religion, or such wherein men may not safely be of either Opinion without hazarding their salvation: and here men must be very carefull that they refrain from all intricate Questions, and trifling Disputes, (such wherein the Schoolemen have spent so much paines; mincing and mangling every thing into I know not how many peices, & then handling every peice severally,) which serve for no other end save onely to torture & torment mens mindes, but no way make for edification. Would but God be pleased so farre to prosper these endeavours as that thus much may be once brought to passe, wee make

no doubt but every man would then readily wish for this much desired Communion, which none ever shunn'd or refused but out of a kinde of Religion and Conscience conceiving it unlawfull to entertain a Communion with any that are not of the same beleife and Opinion with themselves: so soone as men on both sides shall be wrought off from this superstitious conceit, they will gladly run and rush (as it were) into one anothers armes and embraces. For it cannot be imagined that there is any man, either of the one side or the other, so stupid & void of all reason & Religion, but knows how foul & scandalous a thing, how hurtfull to both sides, how dangerous and pernicious to the whole Christian world this Schisme is which hath hitherto divided and distracted us, on the other side, how sweet, how beneficiall both to our selves & all others, Unity and Peace would be, so it might be had without losse of Faith and Salvation. And truly the way to settle this Unity (were we but once come to that) is plaine  
and

and easie. For seeing we doe both of us ( by Gods grace ) equally acknowledge and beleive the Gospell of our Lord Jesus Christ penned by his Disciples, and seeing we confesse that whatsover is of necessity for saluation to be beleived or done by us, it is all clearly and plainly laid downe in this Gospell, what hinder's why we may not joyntly confirme and ratify those Articles wherein we both agree? & for those other Points about which wee differ, wee may expresse them in such words and phrales as the sacred Scriptures afford us, and not suffer our men to enquire any further, or contest about the. For if it be true which we both confesse, that all those heavenly mysteries which must necessarily be knowne by us, are clearly revealed in Gods word, doubtles then we may content our selves with so much as the Scripture has delivered, and wee may safely forgoe all other Points wherein the Scripture is silent. Let therefore all the Heads of matters in Dispute amongst us be laid downe and expressed in



a certaine and set Forme, such as may give satisfaction to both parties, made up wholly (if it be possible) of Scripture-words: and let no man require from his Brother any more besides it: if any man have attained to a further degree of knowledge, let him keep his knowledge to himselfe; and let him not despise the weaknesse and simplicity of others who have not made so great a progresse in knowledge as himselfe. As for Rites and Ceremonies wherein the forme of divine worship and the Churches Discipline are contained, we conceive it fit that every Church should be left to her owne judgement and liberty herein, and that no innovation be made about such matters.

Hereafter, if it shall please God, when time shall have confirmed and strengthened this Union, there may be compiled, by the joynt consent and advice of all, a common Liturgy; which would be both a token and bond of Peace. For the present, we shall think our paines well bestowed, if at this first attempt we can prevaile with

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both

both sides to tolerate mutually one of Christian Charity such differences of Opinion as are betwixt us either in Doctrine or Discipline (which truly are but small, & altogether unworthy to occasion such a Rupture and Breach betwixt us,) and so at length to acknowledge one another to be (as indeed we are) Brethren in the Lord.

Thus much we thought good to speak in breife touching this matter, that our reverend Brethren, who are well affected to the publike Peace, may understand how ready & willing wee are to concurre with them in this pious and Christian worke. And though our meane abilities and the present state and condition of our affaires be such, as that wee cannot performe such service in it as is meet and requisite, yet shall our earnest prayers alwaies accompany the labours and endeavours of those reverend men who are or shall be employed therein: and we shall account that day most happy, wherein we shall behold Brethren (having buried all  
strifes

strifes and contentions ) joyne hands and  
hearts, and dwell together in the same Je-  
rusalem; by this fast and firme Commu-  
nion, anticipating (as it were) & foreact-  
ing here upon earth that everlasting  
Unity and Concord which we  
shall hereafter enjoy in  
Heaven. AMEN.

FINIS.

